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THE THEOSOPHIST

ON THE WATCH-TOWER

WE begin this issue with great joy, with our Krishnaji's—really Shrī Kṛṣṇa's—Call to the Land to which He paid His first visit as World-Teacher, before the Christian Era, establishing that cult of devotion which saved India from the over-intellectualising of religion that threatened to render it impossible save for the learned. Those who saw Krishnaji in a Benares Convention, listening to the little girls singing hymns to Shrī Kṛṣṇa, in which he occasionally laughingly joined, will remember the wonderful joyousness of that partial overshadowing which recalled the Shrī Kṛṣṇa of Brindāban. It has changed now from playfulness into a steady stream of permanent radiant Happiness, the embodiment of His message to the world.

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In this speech we have the political wisdom which is the inevitable accompaniment of the Lord, when He touches external affairs, the pre-eminence of the wisdom of the statesman which sometimes, in the United States, startled those who discussed world politics with Him. There is also the insistence on the inner freeing of the Divine Spirit in man, without which freedom runs into the licence of the

lower forms of materialistic democracy. From that, I doubt not, He will be able to save the beloved Land of His Body, and will lay the foundations of that true because spiritual democracy of which the sixth race, in our Happy Valley in Ojai will build up a miniature.

Here is His farewell speech : 93138

"The True Enemy of Freedom.—Inner and outer freedom cannot be separated. Greater than any country is life; and it is only when a country has realised and adjusted itself to the deeper laws of life that it is, or can be, really free. From this point of view, there is no absolutely free country to-day. There are everywhere merely degrees of freedom. But in every case where political freedom exists, there will also be found co-existing with it a certain freedom from the kind of unreal restrictions which curb and confine the spontaneous and creative flow of life. The true enemy of freedom is dead tradition; living at second-hand; the enslavement of the life of to-day to the worn-out formulas of a past age. And there is hardly a country in the world upon which the dead hand of tradition lies so heavily as it does on India. This is the true Indian problem. Solve it, and everything else which keeps India back to-day will melt away like the morning mists. The Law of Life cannot be cheated. The race or country which has not liberated its inner life cannot hope for freedom in the real sense of the word. And even if it get what seems like outer freedom, the fruit, when tasted, will be found, for all its outward fairness, to be dust and ashes within.

"This is a hard lesson and, perhaps, an unwelcome one. But the true hope for India lies in the fact that, being forced by circumstances to learn this lesson in order to gain what she wants, she will emerge from the ordeal all the more fully purified through the severity of the struggle through which she must pass. The Soul of India is a great Soul in chains.

Liberate it, and there will arise a giant among Nations; for there is no doubt that a regenerated India would, and will, do much for the regeneration of the whole world. We have a splendid spiritual heritage; but it has grown stale and profitless through the lack of the one thing which alone can keep any tradition fresh and profitable; and that is the Spirit of real affection and consideration for others. The most potent survivals from our immemorial past are now—What? Crystallised cruelties and selfishnesses, infant marriage, the heartless restrictions which we place on widows, our treatment of women generally, the whole system of untouchability; what are these but matters in which the dead weight of custom has crushed out of us the ordinary decent feelings which should sweeten and harmonise the life of human beings? And what is caste itself but a system of organised selfishness—the desire of every man to feel himself different from others, and to be conscious of possessing something which others do not possess. These and many similar things, are our heritage to-day; and it is under the weight of this heritage that we are groaning. But—and this is the important point—they are not the whole of our heritage, but only the dead part of it. Buried underneath it is India's true heritage, the living part, the real inheritance from the past. And this is none other than that genius for Liberation, if I may call it so, which is at the root of the Indian nature. Strip away all accretions from the Soul of India, and you will find, still strong and living, a profound detachment and a profound sense of Reality.

"It is this deeper Soul of India which has to be revived to-day; and it is this which, if it could be revived and given freedom for self-expression, would effect that miracle of regeneration of which I have spoken. For to such a Spirit nothing is impossible; and, once released, it would carry all before it. Not only would it bring political freedom, as one

of its minor and natural results, but it would, in one great act of Self-assertion, make India what, I feel, she is destined to be—namely, the spiritual centre and dynamo of the World.

“What We Should Do.”—And what is necessary for this awakening? In the first instance, true sincerity and the capacity to look our failings frankly in the face; and in the second instance, the passion of discontent which must arise from such a clear-sighted vision. And after this must come the resolute endeavour, at all costs, to set our house in order and, whenever necessary, to set present needs above old restrictions. The time for dragging a lengthening chain is over. We must awake to the shame of having sides to our daily life, which we cannot exhibit to the coolly appraising eye of the outsider. We must recognise how futile it is to seek to cover these up with words, when the eye of the World-Spirit is all the time calmly regarding them and judging us in their light. In short, we have got to bring our India back into harmony with reality. And only when we have begun to do this, and mean to go on doing it, can her true Liberation come.

“Lessons the West can Teach Us.”—In all this, there is much that we can learn from other Nations. Let us not be too proud to learn. In refinement and cleanliness of physical life, in labour-saving devices, in social freedom, in constructive organisation, in honourable co-operation, and in an impersonal sense of duty, there are many lessons which the West can teach us; and in proportion as our efforts at Self-perfection are genuine, we shall be ready and glad to learn, and when we have learnt, we too can teach. For there are lessons, which a spiritually re-awakened India could impart, which are at present outside the horizon of western thought. More than any other Nation we could show mankind the dependence of physical life upon a larger invisible Spiritual Order. More,

too, than any other Nation could we show it that Happiness lies, not in possessions, but in a harmony between the outer life and the life of the Spirit within. But, in order to teach, we have first to make good our right to teach; and this we can only do by a wholesale reference of every detail of our National life, not to some set of immemorial injunctions, but to common sense and the right feeling of to-day. This is the first step in the direction of true Liberation, which, I feel, is necessary for India.”

Here is a striking summary of Krishnaji's last speech in India, from the *Calcutta Statesman*. We have here the essentials of his call to Indian Youth to redeem their Motherland. Everywhere the note sounds: “Cast away your forms, no longer filled with Life. Cleanse your minds from all prejudices and empty conventions. Purify your bodies from all uncleanness; make them pure and beautiful, as are the other works of Nature.”

“BREAK FROM TRADITIONS”

PLEA FOR FREEDOM OF THOUGHT

J. KRISHNAMURTI'S ADDRESS

Bombay

February 27

“Break away from useless traditions”; this was the gist of a rather lengthy address delivered by Mr. J. Krishnamurti, the future Messiah, to the students of Bombay at the University Convocation Hall, on Monday evening, on the eve of his departure for another western tour. Principal Hamill presided. The meeting was attended by both students and elders of both sexes.

Mr. Krishnamurti opened his address with a vivid description of the horrors one generally finds in the Indian and specially the Hindū society and said that the evils existed only because the youth of the country blindly followed the traditions, without understanding their meaning, without studying the development of the world at

large. The speaker instanced the great strides America had been making in recent years. There, he said, the students were quite free, they did what they liked and every student whether of a rich family or poor was treated alike. There was more of brotherhood in the West than in India. The speaker asked his hearers to compare the social and political conditions of India with those of the West. He said that if the youth of India became free from old and useless traditions, the social condition of India would immediately improve. Mr. Krishnamurti concluded with a fervent appeal to the youth to bring about co-operation between the understanding of life and the practical side of it, and rid life of every evil that tradition might have inflicted on it.

"Krishnamurti has already been derided in the Press," said Professor E. Marcault to a meeting of the Order of the Star in the East, at Kensington yesterday.

"History repeats itself, and if to-day a new message comes from the Divine it is very likely that this message will once again be ridiculed, and that the bearer of the message in one form or another will be led to some Calvary and there be crucified,"—*Daily Sketch*, London.

To come down from Ideal to practise the ABC;

The scheme drawn up by the Adyar Lodge for helping Adyar has my heartiest glad approval. It is conceived in that purest spirit of Universal Brotherhood which, generally carried out in practice throughout the Society, would regenerate the world. Our members have for long studied the teachings of the Divine Wisdom, and those have understood them best who, as they grasped a truth, have striven earnestly to

put it into practice: "He who doeth His Will shall know of the doctrine" was said long ago in Palestine, and remains ever true. I have gained a cheap reputation for foresight in political affairs, because I have read world history with the lamp of the Wisdom shining on every page. The branding of a whole mass of people as hereditary "untouchables" has created the crowds who welcome the White Seven to-day as their liberators from the social ostracism which degrades them as human beings. It is a just karma, and I have warned Indians of its menace ever since I first touched the soil of this beloved Land. England is creating a similar bad karma to-day by denial to India of that Swarāj which she herself enjoys. Such denials of human rights are like boomerangs, which return to the thrower and, if he be clumsy, may slay himself.

The President of the United States sent a message to the people as a "Christmas Greeting". I think that our readers would like to see it, so here it is. It is dated from "The White House, Washington, December 25, 1927," and is worthy the Father of a Nation:

TO THE AMERICAN PEOPLE

Christmas is not a time or a season, but a state of mind. To cherish peace and good-will, to be plenteous in mercy, is to have the real spirit of Christmas. If we think on these things, there will be born in us a Savior, and over us will shine a Star sending its gleam of hope to the world.

CALVIN COOLIDGE

As the President recognises the birth of the Christ in man and the Star shining over our heads, he is a good Theosophist, although I do not suppose that he is a member of the Theosophical Society!

The Fellowship of Faiths, started in the United States of America a few weeks, as I afterwards learned, before we started it at our Jubilee Convention—"the materialisation, or externalising, of the life of the first Object of the Theosophical Society," as I have often called it—has made much progress in the States, and held last summer, two meetings in the City Temple in London, in which the great Faiths were represented, and in which I had the joy of representing Theosophy. While I was abroad, I noticed that there was a meeting of this type in Madura, held by Hindūs and Muslims. If representatives of the Mahā Sabhā and the Muslim League would hold such meetings all over the Panjāb, Sind and the United Provinces, perhaps they could together slay that demon of communalism which threatens the North of our Motherland with untold misery and humiliation. There is nothing to choose between them in bigotry, and they are practically, though not theoretically, atheistic, denying both Love and Justice, the very essence of God.

* * *

An instance of a Hebrew and a Christian Minister collaborating comes to us from Toronto. "The Rabbi Issor-man and the Rev. M. Hunter, are among the promoters of mutual understanding. The first preached in the Protestant Church discarding cap and gown, while the latter donning them, gave a sermon in the Synagogue. At the same time the Rev. J. Ward of the Anglican Church spoke about the feasibility of the union of all denominations into a 'National Church of Canada'." May they succeed.



THE GREAT WHITE LODGE AND THE THEOSOPHICAL SOCIETY

By G. S. ARUNDALE

ALL manifestation, collective and detailed, is essentially a reflection of the supreme thought of the Logos, of His archetypal thought, the One thought without a Second. The more accurately this thought is real-ised the truer does the reflection-realisation become, the more nearly does the reflection correspond to the supreme and one archetype.

A spiritual man is a clearer and more accurate reflection of the Ultimate than a less developed individual. A spiritual movement is a more accurate reflection of the supreme and fundamental movement than a movement concerned with a narrower outlook. Yet it must never be forgotten that everything is a reflection of the Ultimate. There is nothing

which is the antithesis of the Ultimate, except from a relative standpoint. And each form of manifestation is a reflection of that which is above it on its own particular spiral of evolution. As above, so below.

The Theosophical Society, for example, is a reflection of the Great White Lodge in a special measure. The Great White Lodge itself is largely archetypal, fundamental, and therefore existent on all spirals of evolution. It is in the nature of the permanent spiritual "atom" on the various planes. Yet in that it has its own individual characteristics the Great White Lodge is a specific, or rather *the* specific, archetype for evolution of an analogous nature. It is a specific precipitation of Brotherhood, of Unity, projected largely on the physical plane, and composed of Individuals Who, for the most part, belong to the earth's humanity and are dedicated to the service of this particular globe. The Great White Lodge is specifically concerned with guiding the evolution of this world.

Now the Theosophical Society is the child of the Great White Lodge, was brought into being by members of the Great White Lodge. It is thus in very definite measure a reflection of its Mighty Parent and must intimately partake of its Parent's characteristics, however feeble the partaking may be. There are an infinite number of parallelisms to be drawn between the Theosophical Society and its Spiritual Counterpart, the Great White Lodge. A particularly interesting parallel seems to be the circumstance of membership. Membership of the Great White Lodge is a supremely solemn obligation. I doubt whether it can ever be lost. Once a member, always a member, though membership may be either active or passive, either active in varying degrees of intensity or passive in varying degrees of intensity. Membership may involve the most intimate participation in the spiritual forces at the disposal of the Lodge, or may be merely nominal—participation

in such forces having been withdrawn on account of misuse of the powers conferred through membership. Yet membership persists and has, to however small an extent, its responsibilities and privileges. No member of the Brotherhood can fall below a certain point. The loving "wrath" of karma will ere long descend upon him to lift him through pain and suffering once more into the Light whence he fell into an outer darkness. He is safe forever, even though such safety may have to be secured more than once at ghastly cost.

Further, every member of the Great White Lodge has his own share in the government of the world. He has a voice in such government, however feeble his voice may be, however ignorant. The Voice that prevails is the Voice of Wisdom, but every Brother may speak, and will be heard, with the respect which is his due. I do not know what happens in the case of one with regard to whom the responsibilities and privileges of membership have been more or less suspended owing to their misuse. Suppose he denies the membership in which he once believed, laughs at it, ridicules it, his membership remains. It may be that he still shares, unconsciously as to the lower vehicles though surely consciously as to the higher, at least as to the Monad, in the essentials of the Life of the Lodge. May not something of him represent him at deliberations of the Lodge? May not his unwithdrawable participation in the glorious unity of the Lodge necessitate some dull, faint reflection of that inter-relationship between the Brethren which is so marvellous in its undimmed purity. It seems to me possible that questions which are put to every member may be perchance put to him in honorable recognition of his membership, even though, owing to his lack of harmony the response may be faint or even absent.

Be this as it may, I notice that in many ways the Theosophical Society reflects the circumstances and Life of its Parent. I am prepared to assert, for example that membership

of the Theosophical Society is as fundamental in its own lesser degree as membership of the Great White Lodge. An individual, by an extraordinary aberration of insight, may come to deny the membership of the Lodge which once he prized above all things. He may deem his erstwhile belief to have been a delusion of the senses. Yet he has been builded into the Body of the Lodge, and the temporary sway of ignorance does not affect the supremacy of fact. Similarly I seem to perceive that resignation of membership of the Theosophical Society by no means involves dissociation from the Theosophic organism, or possibly even from the outer Society itself, though the external privileges and responsibilities are necessarily abandoned. Membership of the Theosophical Society is as much a stage of evolution as membership of the Great White Lodge, indeed is a stage directly below, and when it has been definitely reached it cannot altogether be thrown away. Once a Theosophist always a Theosophist. Once a member of the Theosophical Society always, in some degree, occult or overt, a member of a Theosophical Society. And even though an individual may have resigned his membership of the Theosophical Society in the most emphatic way possible, may have repudiated his membership in a manner irretrievable from the worldly point of view, yet indissolubly interwoven into his very being is the Theosophic spirit and at worst it suffers an obscuration.

Let us take a concrete example of what I mean. One of the privileges of membership of the Theosophical Society consists in participation in the election of the President of the Society when the time arrives for such an election to take place. Does an individual who has ceased to be a member of the Society cease to participate in such an election? From the outer and superficial standpoint the answer is, of course, in the affirmative. X, Y, and Z who were once

members and are no longer members have from this standpoint nothing more to do with the affairs of the Society. But I venture to assert that from the standpoint of the Real they continue to have very much to do with the Society's affairs. An election of President concerns them, for they are part of the Theosophic organism even though they may have thrown off the outer form. The vote which every member gives is but the outer expression of that reaction on the inner planes to every phase of the growth of an organism of which they are essentially part and parcel, even though in the world of relative illusion they may have made an illusory dissociation.

A candidate for election to the Presidency of the Theosophical Society is presented, or presents himself, to every cell in the organism, and a reaction on the part of the cell takes place. This is the homage to the *freedom* of the cell to choose. Its reaction is its choice. Its freedom is vindicated. I have watched an individual no longer a member of the Society, dead I think, say "No". Death, of course, makes no difference. The Theosophical organism is on all planes, and temporary withdrawal from one plane makes no difference. Membership of the Theosophical Society is nothing less than an act of mastery on the part of the Higher Self over its lower vehicles, temporary or permanent. The effects of the mastery can never entirely disappear even though for a time the lower may shake off the dominion of the Higher. Once an assertion of mastery has been made its influence ever persists, and a return on the part of the lower to subordination and harmonisation is so much the easier for an influence on the part of the Higher which once has been successfully exerted. An unbreakable link has been made, however weak it may become on account of disuse.

This is but one example of more or less definite participation in the Society's affairs on the part of an individual who had no external link remaining. I think, however, that

participation is on a far wider scale. It seems to me that everything affecting the welfare of the Society enters definitely into the life of each component part, whether the part be active or inactive, conscious or unconscious. I do not think that an individual who renounces his faith or nationality escapes either the responsibilities or privileges of the faith or nationality he has renounced. He may increase his burden. It is not so easy to lessen it. Yet the organisms of faith and nationality are probably more fleeting than the organism of the Theosophical Society. Once an individual has entered the life-stream of the Theosophical Society he remains therein, though he may either swim or temporarily sink.

I conceive, too, that in decisions of more or less far-reaching consequence, in matters of policy, and in other general aspects of the Society's work, each constituent individual element in the Theosophical organism has some kind of share on one plane or on another, the share depending upon the self-consciousness of each element. The whole is definitely made up of all its parts, quiescent or active, and where the whole goes, there the constituent parts must go also in varying degrees of consciousness. An individual who left the Society years ago is by no means unaffected by the policies of the Society to-day. In so far as the Society is growing he, to however small an extent, is growing too. In so far as the Society may at any particular period be marking time or even be losing opportunities, to some extent the progress of such an individual is or may be hampered. But any rebellion he may feel at being so irretrievably bound to a movement for which he no longer has any sympathy may well be modified by the reflection, if he happens to be strong enough to make it—which is not likely, that in his turn he, too, affects the Society he has apparently left, though perhaps not as much, fortunately, as the Society affects him. Disease or vitality in the individual very definitely influences the

health of the body politic—a fact which every member should bear in mind. Disease cannot be isolated, nor vitality either, though the general condition of the whole will probably sooner or later gain the mastery over the part. Only rarely, let us hope, can the disease in a part be so virulent that it can contaminate, and possibly ultimately destroy, the whole.

The thought of the Society affects the thought of the individual and *vice versa*. That which you and I think and feel in smallest detail enters into the thought and feeling spheres of the Society and works mischief or good. The thought and feeling "tone" of the Society colors the thought and feeling tone of every individual member. The Society and its constituent elements—Sections, Lodges, individuals—must be careful what and how they think. Each one of us is definitely and personally responsible for the well-being of the Society, to the extent that we must strive to contribute that which purifies and not that which pollutes; and the Society in its turn has the duty, through the channels whereby its corporateness is transmitted to its constituent members and to the world at large—as, for example, the Council and the President, to stimulate the welfare of its members and draw them rapidly on the pathway of Brotherhood, to learn to tread which, each member joins.

Passing from specific parallelisms to more general ones, the fact may be stressed that the Theosophical Society is a *reflection* of the Great White Lodge. The Great White Lodge is the Heart of the world, the REAL in which the unreal is slowly but surely being transmuted. The Great White Lodge is a manifestation of the Brotherhood Universal, an outward and visible sign of the inward and spiritual grace. The Great White Lodge is the Eternal visible in Time, the Future living in the Present, the Ideal realised. To what extent does the Theosophical Society reflect this magnificence?

So far as regards the Plan we may, I think, take it that the intention in establishing the Theosophical organism in the outer world was that it might reflect perfectly, even, I venture to say, to the extent of making possible, first to the knowledge of the few, but some day to the knowledge of the many, the existence of a Great White Lodge in the outer world, a prelude to that apotheosis of democracy—the accepted autocracy of the Wise, in Whose service is perfect Freedom. And leading in this direction is the constitution of a real Brotherhood of mankind rising above all differences be these what they may, a setting fit for the work of preparing individuals living in the outer world first to become apprentices to the true Government of the world and later to be numbered among the Rulers Themselves.

One at least among the real objects of the Society is the making of Brothers out of those who have learned to be brotherly, and to this end are all three declared Objects: the first, the sounding of the note of Brotherhood that all who have the ears to hear its call may rally round; the second, that Unity may be found amidst differences that seem so fundamental; the third, that the marvellous glory of Evolution may be recognised, and dignified, dynamic humility take the place of self-righteous static pride. These lessons learned, or at least taken to heart, wider understanding becomes possible, conscious co-operation with the Divine Will begins, and enlightened obedience paves the way to wise command. Thus the Theosophical Society becomes a veritable outer court to the Great White Lodge, because it seeks to reflect here below the vital principle of the life of its Progenitor.

We must not, of course, carry parallelisms too far, but an interesting speculation lies in the extent to which the organisation of the daughter movement at all reflects that of the Mother. In the White Lodge there is complete and absolute hierarchy, with the KING at its head and under Him

His great Ministers of State—for example, the Prime Minister, the Lord Maitreya; the Viceroys, the Manus; the Commander-in-Chief, the Mahāchohan; the World Mother. And, under These, ranks of Subordinates down to the youngest members of the Brotherhood and the schools of apprentices.

To what extent is this reflected in the Theosophical Society? The President for the time being is surely in some measure a representative of the Head of the Hierarchy by the fact of nomination and office. Apart from this it may be supposed that the Society is too young for further synchronisation, though such may exist embryonically and on inner planes. Moreover, there may be no intention that the Society shall be other than a body with purely democratic forms, under, however, that guidance from which fortunately, no democracy can escape. On the other hand, one begins to perceive that, as the Society more and more fulfils its functions, the reflection of the Real must become increasingly clear, and while the President represents the Head of the Hierarchy, there may be others who to some extent represent other lines of power, so that we begin to have a shadowy yet somewhat recognisable counterpart in the outer movement of the brilliant spectrum of functions in the Inner. Some will be more representative and others less—a regular gradation of definiteness right down to the indefinite.

What of Sections, National Societies, Lodges? These must necessarily be in the nature of sub-reflections, miniatures, counterparts within the counterpart. A Section is a planet within the universe of the Society, and its Lodges are, shall we say, the nations or races which dwell thereon. The head of a Section is surely the President of the Society in miniature, as are also the heads of Lodges; and each Section, each Lodge, is the Society in miniature, a microcosm within the macrocosm. We may not be able to predicate of a Section or of a Lodge that within its organism are to be found counterparts in some

degree of the organisation of the Great White Lodge Itself, as perhaps we may begin to venture to predicate of the Society as a whole. Yet there may be in these a stirring towards this end. A cosmos may be arising out of the inevitable chaos. At all events, let us hope that both in Sections and in Lodges there are many different types of members, working along many different lines, often disagreeing yet supremely happy in a common comradeship which mutual diversity is realised to enrich and glorify, which mutual sincerity and respect are realised to bind fast for ever. And the more we find ourselves, the more we rejoice in each other—a truth supremely and wonderfully demonstrated in the relations between the Members of the Great White Lodge. Indeed, we may measure the extent to which we have discovered ourselves by the extent to which we are able to rejoice in others, be they whom they may.

As for the Great White Lodge, so for the Theosophical Society, Brotherhood is the supreme qualification and the supreme end. Nothing can be achieved without Brotherhood, everything can be achieved by its aid. With Brotherhood we can go infinitely far, without Brotherhood we can go nowhere. Power, knowledge, genius, ability, reputation, worldly splendour and fame—all these are little, I was almost about to write “as naught,” compared with simple kindliness, goodwill, understanding, for the highest in the sight of the world must needs transmute their pride of power, of knowledge, of fame, into simple brotherliness if they are to become high in the sight of God; for the judgment of God is not as the judgment of the world. It is well to know. It is better to be wise. It is well to have power. It is better to have compassion. It is well to have fame. It is better to have honor.

But it is not easy to have Brotherhood. Brotherhood only comes to the surface after struggling through separateness. To adapt a simile of Hegel, the thesis of Brotherhood

is set by the Divine Power. Then comes the antithesis of separateness through which, by means of which the synthesis is achieved. The thesis of Brotherhood is in all things and ever remains in all things. Then comes the antithesis of separateness, the inevitable swing of the pendulum from thesis. And then the interplay between the two—evolution. Finally, the fruitage—synthesis. Let us realise that in some the thesis dominates for a time, in some the antithesis. In some, thesis and antithesis are more or less evenly balanced. In a few the antithesis is beginning to be left behind. The thesis is beginning to achieve its flowering into synthesis. In a very few the flower of synthesis is fullgrown. But the process takes time, and let us not be too sure where we ourselves may be. There is no self-righteousness in Brotherhood. To put in other words that which I have written before, we may measure the distance we ourselves have gone by the extent to which we can unify ourselves completely with others wherever they may be. As has been said, it is easy to imagine oneself to be, to feel, one with the saint, but to be really one with the saint we must have no difficulty in being one with the sinner, realising that saintliness and saintlessness are thesis and antithesis, and that the synthesis consists in the inter-action between the two. And I would venture to add that sainthood in synthesis is nobler than sainthood merely in thesis. God is greater in His synthesis than in His thesis. He too grows.

The Theosophical Society, I submit, is a thesis; the Great White Lodge its synthesis. The world is a thesis; the Theosophical Society its synthesis. So do we pass from thesis to synthesis, each stage being a thesis for that which is above, a synthesis for that which is below. And antithesis is the friction whereby the power to reach the synthesis is generated. It is the link between the two, for it is both in thesis and synthesis. The thesis is the Plan. The antithesis is the Way.

The synthesis is the Fulfilment. And though they are three, they are also one, for at each stage the three co-exist. In the Theosophical Society there is, at every stage of its existence, a thesis-antithesis-synthesis, a minor cycle leading to the Major Cycle. What is the nature of the synthesis aspect of the Society to-day? Of what is there a fulfilment? Wherein lies the thesis? What are its characteristics? To what synthesis does our present thesis lead, and of what nature is the intervening antithesis? It is worth while knowing these things, for our constructive co-operation in the Society's work depends upon such knowledge. When the Society was founded one of its immediate theses was to make the world safe for spirituality and thus for the return of the World-Teacher. The heroism of H. P. Blavatsky and of Colonel Olcott, the unswerving loyalty to the Theosophic cause of thousands of members, their sacrifice and their enthusiasm, the magnificent leadership of our present President, the genius of Bishop Leadbeater and his wonderful work in preparing for their tasks the future leaders of the Society—these have given to the world a synthesis of majesty and power. Antitheses there have been, of course, but sometimes *il faut reculer pour mieux sauter*, sometimes storms are needed in order to clear and purify the atmosphere. Is it too much to say that the world *has* been made safe for spirituality? Is it too much to say that the welcome the World-Teacher shall receive this time will be different from that which He received two thousand years ago? Indeed, so well has the work been done that it seems to have been possible to advance the coming of the World-Teacher far earlier than the time contemplated by Madame Blavatsky, a possibility some of our members do not seem to have been able to take into consideration. (It is always dangerous to rely exclusively on the letter and to imagine that the Plan is hard and fast.) If this is not too

much to say, the credit, or at least much of the credit, is due to the Theosophical Society in that it has achieved the synthesis set for it in the initial thesis.

Yet this very synthesis is, from the standpoint of the future, but another thesis leading to another synthesis on the upward climb to universal Brotherhood. The Society has further tasks to perform. But these are more appropriate for consideration in a separate article.

If the Society has been successful the success is always in the extent to which it reflects and embodies the life of the Great White Lodge. But this is not to say that the Society is, or should be, the slave of the Lodge. Those members who are aware of the relation of the Society to the Lodge should express their membership in the endeavour to reflect the will of the Lodge, for in the fulfilment of such will, lies the salvation of the world; but the discovery of the will of the Lodge is only made as we find our own higher selves and give them mastery over the lower. When we have begun to find the Kingdom of God within us we are beginning to be ready to serve the Kingdom of God in the outer world—the Great White Lodge. On this great voyage of discovery we are as free as our natures permit, and our Elders know full well that we can only cherish and appreciate at its true value that which we have freely found for ourselves. Hence we can never be the slaves of the Lodge though we may hope and aspire to become its freemen. The Lodge has naught to do with aught but free and eager service.

Those who have not yet perceived the relationship between the Lodge and the Society—it is not a matter of great importance whether they do or not—will desire to work for Brotherhood, which in fact is the same thing as working for the Lodge.

Let us all then work for Brotherhood and so help the Society on the road to its final synthesis—the realisation of

Universal Brotherhood not alone as between one race, one nation, one faith, one class, one caste, and another, but equally as between the various kingdoms of nature. Let us work for unity while preserving that diversity which expresses the glory of the unity. Let there be many roads, as diverse as you will, but the recognition of one goal, and let us show that diversity of road is ever subordinate to happy and understanding comradeship.

G. S. Arundale

THE CREATION OF HARMONY

By HELEN G. WRIGHT

IT may be thought that the question of harmony, and the creation thereof, touches the comparatively few only, and that those who cannot call themselves musical need not trouble about the matter. But sound ranges from the clash of worlds in space down to the almost inaudible squeak of a bat, and harmony from the "music of the spheres" down to the cooing of a tiny babe. Where then may we place "music"? Music is technically described as "any succession of sounds so modulated as to please the ear," and so, for those who have ears to hear, the sound of waves on the seashore, of wind in the trees, of children's happy laughter, and many similar things, certainly come under the heading of "music". Such things are part of the Universal Harmony, whose range is infinite. In some section or other of this infinite range, every one of us is making—or unmaking—harmony continually. For, again, harmony does not consist only of what we know as sound. But it runs through all nature, throughout the universe, through every plane, sphere and kingdom. It is the first great law—the Law of Harmony.

What then is harmony? It is the just adaption of parts to each other to form a connected and rightly ordered whole; it is the right balance due to everything being in its right place, position and relationship; it is that state when everything fits properly, and there are no blanks, jars, discords, or rough edges. Now the nature of the Law of Harmony is

this—to adjust contraries, to restore balance, to resolve discord. And as it is all-pervading, it follows, that however bent out of shape or out of position things may be, they tend ever to return to their original position, equilibrium or harmonious condition.

The Secret Doctrine says that—

It is man who plans and creates causes, and karmic law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour.

If a man chooses to pull a bough out of position, that is his affair, but all the strength of the bough is exerted to regain its position, and if in so doing, it breaks the man's arm or pulls him out of position that is not the bough's fault. While on the downward or outward part of his evolutionary pilgrimage, man is ever pulling against this bough, this law of harmony, in the effort to mould things according to his own desires; the law demands re-adjustment, the return of equilibrium, the process of which pulls man out of the position he takes up, causing trouble and suffering in many forms.

Karma is the Law of Ethical Causation—the effect of an act produced egotistically, in face of the great Law of Harmony which depends on altruism.

This is a learned way of saying that selfishness, in any form, is a breaking of the Law on which the universe is founded and built, and that the right condition of things can only exist, as the universe itself only exists, through selflessness. In order to take his proper share in the creation of harmony, man needs to understand this law, its nature and its working, so that he may apply it to every phase of his everyday life. The chief way in which he is constantly producing harmony—or discord—is through contact with his fellows. Some people can produce harmony through one instrument, for instance, the piano; some, with greater ability, through two or more instruments; while the great musician can do so

through any instrument he chooses. It is essential, of course to understand the nature of the instrument and to treat it accordingly. One does not tackle a violin with a drumstick, nor does one blow the keys of a piano. Yet, when we deal with the live instruments through which we should produce harmony, to wit, our fellow-beings, we deal with them in a most inappropriate manner and then are surprised at the resulting discord. We do not hit each other physically nowadays—not usually, at least—but we hit each other with mental and emotional drumsticks, and with words. We behave and speak to others just as our own thoughts and feelings dictate, yet expect them to re-act to us exactly as we think they ought to, or as we wish them to. There is generally, however, at least one person with whom a man can call himself “in harmony,” and the harmony exists just because he makes every allowance for the individual characteristics and peculiarities of that other, playing on the chords of sympathy, understanding and tolerance; and if he will only extend this understanding of the nature and re-actions of the individual instrument, he will approach ever nearer the position of the master musician, who creates harmony through everything he touches.

The world of colour furnishes us with yet another key. It has often been remarked upon as strange, that whereas artificial colours can clash horribly with each other, colour in nature never clashes or jars. You may have a garden crammed with every kind of vivid and contrasting hue, you may find a tropical sunset with most startling colours flaming side by side, yet with never an impression of discord. What is the secret of it? Artificial colours, however beautiful, are just lifeless pigments; nature's colours are alive, they have life in them, and in the right expression of life, harmony is created. Life flows through all things, but all things cannot express the life which is in them in the same way. The plant

expresses life more fully than the mineral; the animal more fully than the plant, but it is only man, whose degree of consciousness allows him the choice of deliberately expressing his share of life so that it either clashes or harmonises with the various expressions of life all around him.

If the nature of the law of harmony is to adjust contraries, to restore balance, to resolve discord, and to express Life beautifully, it follows that the man whose activities—great or small—follow along these lines, is a creator of harmony indeed, a co-worker with the Maker of universes and His inevitable laws.

Helen G. Wright

HOW TO USE ADYAR

HINTS TO VISITORS, SOJOURNERS, AND MEMBERS OF THE
BRAHMAVIDYĀ ĀSHRAMA

By A. F. KNUDSEN

(Continued from Vol. XLIX, p. 696)

COME to the Āshrama to be re-made, not to be filled, or entertained, startled or refreshed. If you need a rest do not join. Come to the Āshrama for new things, new ways, of presenting things, new relationships, come to get a readjustment. We discard the old at the Āshrama, and try to get the students to start with the new. If one is a self-starter, so much the better.

There surely are lectures, good ones, at the Āshrama, some of the best are given by the students. Some of the best students are the professors. There is no dividing line between the faculty and the student body, for all are there to expand their faculties. The Āshrama can help one to a better understanding of education and self-education, and its chief aim is to make an independent experimenter, or original researcher out of each visitor. Evolution can only go on in self-knowledge, self-education, self-guidance. First know your faculties, then exercise them, then choose the subject of your study. The threefold life of nature thus appearing again.

Compulsory education stops at the age of fourteen in the United States, and in many lands further education is very

expensive. Life is the great school, and forces each to study his own problems all life long; when that self-started thinking and self-analysis and solving of life-problems becomes habitual, one is practically a Theosophist. Such a one has already much to share with a fellow way-farer. So all students are asked to give, in question class, or in the training class, or in the general course. The great aim is to get the individual to give out, rather than to take in. The aim of the education is reversed, the theosophic education should establish a flow, a mental peristalsis, as of the blood, whereby each clears his mind and refills it as often as possible. The flow, the exchange, the expression of opinion, is the valuable part of education. One must part with his store of knowledge in order to impart, plant it in the mind of another. Only by working over, discarding, re-adjusting, can the recipient of an idea make it his own. Memorised facts are not knowledge, nor do they belong in education.

A real student is rare at the Āshrama, he does not stay long enough to learn how to study, for it takes years to train the brain to work steadily. Few come to study psychology, though it is essential. The science of Anthropology is perhaps closer to Theosophy than any other and is essential to an understanding of the civilisation of the future. Ethnology, the science of the culture of the peoples of the various races, is also of great value to one who would appraise his own or his neighbour's claim to be a gentle man. We cannot be well-read or deeply cultured in a year, but we can at least see where the fields lie, and what they have in store for us. Mathematics is essentially the science of proportion, the awakener of intuition, the key to the other sciences like astronomy, astrology, physics, etc. It too is badly neglected in our T. S. for it demands years for its completion, yet the integration of character in the causal body is reflected in integral calculus so perfectly as to make it a great help in

evolution. If one has never studied geometry (Euclid) how is one to understand that "God geometrises," or get much out of the symbols of masonry; how orient oneself, or have a sense of direction, or the power of visualisation if one has no knowledge of the platonic solids?

There is much to do for each one of us, and we waste so much time each day on valueless trifles, chiefly talk. The Āshrama offers every opportunity to get hold of that which each needs for the full capitalisation and application of Theosophy in everyday life, expanding one's ability, making it easier to be understood by the other man, making it easier for the fellow of the Theosophical Society to know and help his brother, the man next door.

We all lack ripeness, we all lack roundness, culture and refinement. Mathematics, astronomy, science, music, art, each gives us something to give life, vividness, interest to what we all have found in the grind of "living to keep alive". Thus we know why we are alive. Theosophy makes all things interesting. All things are part of our domain. Interest is what we want, so we must capitalise our own experiences, get the value out of all these years of dogged effort. We only get the full value when we get all the relationships now, instead of waiting for an after-death Devachan. A fully achieved meditation will surely prolong life. It gives a new start to all the departments of consciousness, one has thereby achieved a new mind, revolutionised the old contents, awakened a new interest in life, a new love of adventure.

Our minds are overloaded with details, yet it is this mind that is our microcosm, separate from any other part of the Solar Universe. This is the matter of which we are the logos. Matter is necessary for any manifestation, it is the department of the Third Logos, so we must awaken in our egoic consciousness the aspect of ourselves that corresponds. In other words our own efforts to make life interesting forces

us to find and be our Trinity, or Higher Self, in conscious activity. It is the feminine quality, mental housekeeping, stocktaking. It is the careful and scientific practice of the aphorism, "Know thyself". One is like a warehouse full of goods, or a laden ship at sea, one must know what is on board if one is to appraise the value of the voyage, the risk, and the use of continuing. Life is only uninteresting to those who do not appraise the value of their own thoughts. Men commit suicide out of sheer monotony, the monotony of adding one experience to another, missing the values each time. The faculty called meditation is practically ignored by the school authorities of Europe, one stumbles on it accidentally, and one aspect of it, introspection, is actually called dangerous.

But the man who knows his own mind is easily the leader of his group, and will gather men round him, and achieve something. As it is the tool of all outstanding thinkers, it must therefore be kept in order; the first requirement is that there be a mind full of thoughts, experiences, memories, plans, problems. For the fourth Root-race man meditation is hardly possible.

Now the work of the Theosophist is to make a cosmos of the chaos of his personality. This means evidently the exercising of all the faculties of all three aspects of the Ego. For the first time on this planet is humanity ripe for this phase of its growth. For the first time it is conscious of co-operation with the force called evolution. Each one must take hold of his own nature, and organise it instead of being driven by it. Instead of being a mind, one becomes the proprietor of a mind, this is the culmination of a long period of growth; but it is the inauguration of the period of real individuality, the maturity of what began when the animal left the Group-soul. Only now is there substance enough in the mental body, and character enough in the causal body for a microcosm to be organised around its Trinity.

Such as it is, it is all your own product, and to complete it you must be a trinity. To do this you rise above yourself in self-mastery. There is a fine art in selecting and combining experiences, choosing what to do next, making the most of a situation or making what *is* serve the purpose. There is no possibility of discarding, or eliminating any item, for one cannot repudiate the fact of one's own experience. Nor can one do it over again, for the staging can never again be the same.

So much for the doing and the storing up of the facts of life; the new art is the changing of it all into faculty. The art of character-building through meditation is to get understanding out of each contact, to understand the whole in the least number of contacts. Intellect needs many contacts or rather, in concentrating on contacts, prevents the intuition from acting. The intuition gives the whole in one contact with any part. The Monad eventually in contacting the Absolute, becomes the ALL, in perfect understanding; and understanding is union.

The best result of a stay at Adyar is acquiring a new point of view. Contacting minds more mature, one soon re-values all that one is. Great gaps appear in what one was sure was a finished part of one's self. Often one feels hopelessly inadequate and incompetent, but that too is to be built in with a new capacity to go on with one's self anyhow. All are sufficiently developed to take part in the work, and make great progress, the only mistake is to think that it is too difficult, too advanced a study. The complex of inferiority is to be promptly eradicated, self-respect established in its place, arm in arm with humility.

Adyar will show up the gaps in one's character, and in such a way that they cannot but be noticed; one cannot evade it, nor blame others, it will stare one in the face. Everything will irritate, the heat, the servants, the food, the glare, the laundry and the insects.

The crows will show up one's temper; for some the silence is maddening. A cuckoo call or the shrill shout of a fisherman on the river will show whether one is merely sensitive, or achieving meditation. One does not need to ask a Guru; remember that in a real meditation nothing disturbs, in the attempt everything does. So one learns not to be wrought up over anything that comes from the outside.

Exercise will, subdue yourself; exercise wisdom, understand yourself; exercise judgment, rearrange yourself. Always the Three. If in earnest, one is constantly reminded of the work in hand, and can use every contact as a gauge of one's powers. There is for the Westerner all the inadequacy of Asiatic simplicity, tropics and country life; the strange ethics of backward peoples, the stupidity of Fourth Root-race brains; one's own lack of initiative. The greatest test lies in the fact that one is under no compulsion to do anything; all is a strain, but especially this last. Europeans do not realise how constantly they live under duress, how much everybody compels his neighbour. Demands, punctuality, good manners, customs, conventionality, anger, position, prestige and a dozen more, drive us and enslave us more than laws and police. Here even dress is ignored. Few of us have ever had a chance to be utterly free to do as we please, to forget "what they will say". So with only a rule or two about talking during sleep-hours, and a few verbal requests as to work or contributions to the work of the community as a whole, there is a vast and rare freedom of mind and body at Adyar that is disconcerting, and few can rise to it with dignity. Can you maintain civilisation of yourself? That is the test given here. Are you a brother of humanity? Adyar will test you to the bitter end. It is so easy, so customary, to drop into a clique, do just as one does in Europe or America, and ignore, slight, avoid and belittle, in act if not also in word, our fellow-man the Hindū, the Jew, the Pārsī, the Pañchama, the Paṇḍit.

Europeans are woefully steeped in snobbery and race-superiority, and Adyar will show it up; even then it will not be easy to drop into universals of contact and society. Provincialism—pettyness, insistence on detail, is so habitual that it seems natural and logical. Europe has a hatred for anything natural, India is frankly natural; they must meet. So one catches oneself acting and saying things that are quite horrid, unbrotherly, unscientific; he that is honest admits the fault and blames himself instead of saying: "India is hopeless!" Most F.T.S. who have not tried it, would be astonished to know how difficult it is to get beyond courtesy into real friendship and comradeship, with a Hindū or other Asiatic. The fault lies chiefly with the Westerner, a failure to give in on trifles, valuing customs above principles. It is all in all a very intricate study.

But that is the Orient; colour, India, tropics, one also came to study. Do you know what you need, what you lack, you who long for a chance to get to Adyar? It is doubtful.

We, who are Theosophists and have read somewhat of our books, we know a lot of valuable theory, but we lack practice. We lack the assimilation that only comes with long years of culture. Not the four short years of a university course only, but the continuous contact with cultural effort is denied the business man of our west; one cannot deny it, theatres, novels, games prove it. The word entertainment proves it. Most of us come to Adyar quite untrained as students, lacking continuity, coherency, application and industry, and even initiative. The Āshrama cannot change one in a day. And many come only for a few weeks. Most come with preconceived ideas as to what they are, can be, need, want; with such, little can be done. Adyar will certainly see all that you are, even without clairvoyance, but few seek any help in choosing, arranging, adjusting and balancing their studies. Western Theosophists

lack most an understanding of proportion, symmetry, rhythm, music and beauty. The reading of poetry, and blank verse, drama and epic poetry, is essential, and also the hearing of it read or recited. Not being used to it they tire readily, but can gossip, talk, tell stories and jokes by the hour. Come to Adyar to learn to converse about the Real, to keep thoughts on the things one wants to be the author of. All gossip is for one or two ears. When one says a thing and knows it is not to be broadcast, or not to reach any particular person, or that the speaker is not to be known, then know that one is poisoning one's own soul with venom, or with untruth. It is idle, wasted energy. Know yourself as the author of speech, of ideas, or as a messenger of truth and beauty, or better still, as a silent bearer of burdens.

Do not go out in unclean garb; things that hurt—gossip, trivial things, unclean desires, unspoken irritation, unsaid anger—are all unclean things that no one fails to see, if they are the regular condition of your person. Cultivate comradeship.

The gathering of the villagers around the village tree, of an evening, is the village social life, they talk over everything—everything except gossip—whatever of anyone's life concerns the village life, actualities, but not gossip. So all are there, all thus have the confidence of all. The higher life demands that we live simply, openly, truly among men, not secretively. Speak from the heart, not diplomatically; act on real impulses, not tactfully; accept the treatment of others as true, not spiteful; do not be hurt by what others do, for such hurts will never cease; stop hurting, and soon no hurt can reach your heart.

Come here and learn how easily one is hurt, and cure the evil as far as you are the cause. There is little to be proud of in the list of things we think of through the day. The true, the noble, the uplifting can always stand the light of

publicity; until one can expose his private nature as well as his public reputation and ideals, there is something unclean. Set your will to it and clean it up. It is easy at Adyar, for many here are very busy practising it.

There is so much one wants to say to a cronie—so much to be said over a teacup; take heed that it is for *any third party*, then it is perhaps harmless. Still, was it worth saying in the presence of the Master? When one will, and can, enlarge one's aura every day, then it becomes important that no time is wasted undoing one's doings. That is one of the secrets of the Unhindered Evolution or Yoga. When one can enlarge that confidence in the Higher Self, can trust oneself not to say something that is later regretted, then one begins to reach the realm of the wider brotherhood of life. Then one can take all into one's confidence, then can all confide in you. One's term of usefulness begins.

None is so useful to a human being as he to whom one can talk unreservedly, confess, unburden his heart. Be yourself that one, who being the knower of human frailty is also the knower of strength.

There is no better deed, than taking the attitude of confiding, it shows strength, it draws out purity, it is Brotherhood.

Come, give us your real self and get . . . real comradeship. Learn to rely on man and on the power of motive.

A. F. Knudsen

A FANTASTICAL DIALOGUE

By G. S. A.

SOME say: Beyond everything I am a practical individual. I must always be doing something. To be idle is abhorrent to me. I am not of the dreamy type. I am no philosopher. I feel full of energy. I am restless. I should be lost without some absorbing occupation.

Yet is it not as important to be as to do? Is it possible to do unless we try to be?

Some reply: It is better to do even than to be, for it is impossible to be save through doing. He who does becomes. He who does not becomes not.

A. But is there after all any fundamental distinction between being and doing? To be is to do and to do is to be. While we are being we are doing, and in doing we are being.

B. True, up to a certain point, yet there is a distinction. Being is negative doing and doing is positive doing. Being is something less than doing. Being falls short of doing.

A. But is it denied that being is activity? If not, wherein is the activity of being less than the activity of doing?

B. Being is certainly in the nature of activity, but it is negative and not positive. It is negative in the sense that it is not directly or immediately translated into physical plane terms. It may sooner or later have physical plane effect, but not immediately. Doing, however, is the consummation of being. Doing is an immediate translation of being. Hence

doing is more than being. In doing we reach a destination. In being we approach one. Doing is the fruition of being.

A. But have you not said that it is impossible to be save through doing? How then can doing be the fruition of being?

B. True, it is impossible to be save through doing. Yet when we are we must do, for part of true being consists in doing. Being emerges from doing and fulfils itself in doing. Doing the beginning and doing the end. Being the link between the beginning and the end. Doing is the seed and the bud. The flower is being. Yet the glory of the flower lies in the shedding of a seed.

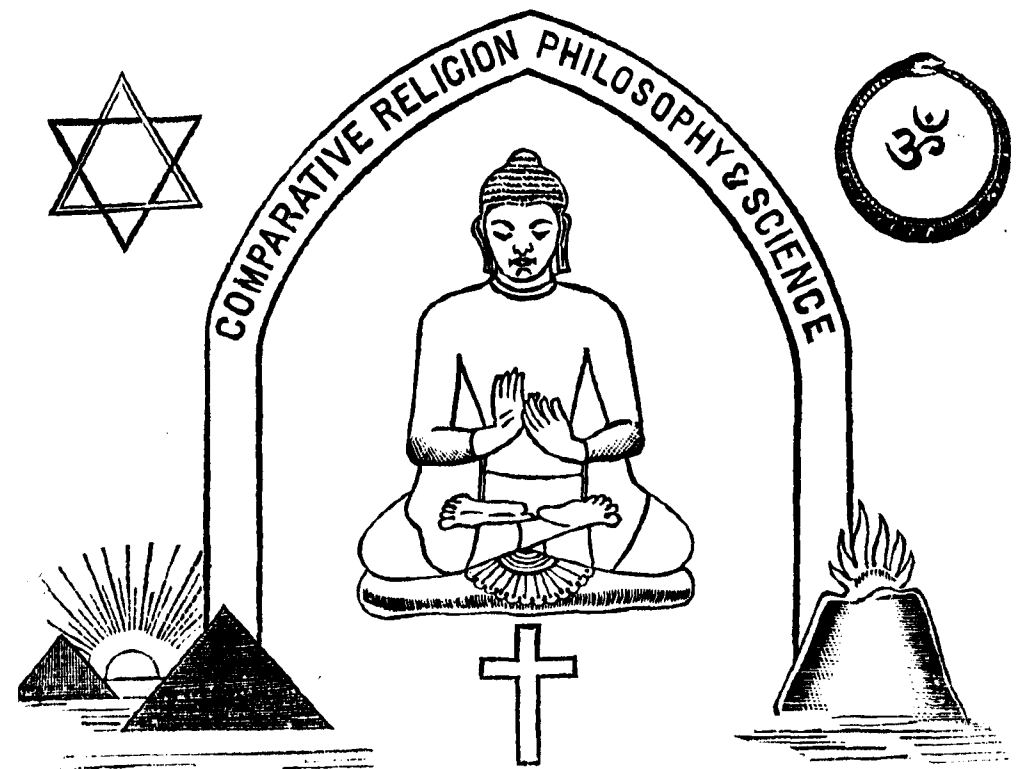
A and B. Let us then compromise. Shall we agree that when we are being we are doing and that when we are doing we are being, so that even when we are mainly being we are to a certain extent doing, as when we are doing we are to a certain extent being. So we cannot help both being and doing. Let some, then, be happy more in being than in doing. Those who must be doing will have the satisfaction of feeling that however much they do they are no less being, for from their standpoint while it is impossible to do more than to be, it is possible to do more than merely to be. And they are doing that which is more than being.

The afterthought of one side: Now we come to think of it, may not the being of some be more than the doing of others? For some there may be more doing in their being than there would be in their doing. Hence, it is best for some to be rather than to do, and for some to do rather than to be. Perhaps we were unwise in seeking to demonstrate the superiority of doing over being. Does it not depend upon circumstances and upon persons? What then shall we conclude? Let each of us be his best and do his best and leave comparison to the comparative. We will be either positive or superlative, or possibly both.

The afterthought of the other side : Now we come to think of it, may not the doing of some be more than the being of others? For some there may be more being in their doing than there would be in their being. Hence, it is best for some to do rather than to be, and for some to be rather than to do. Perhaps we were unwise in seeking to demonstrate the superiority of being over doing. Does it not depend upon circumstances and upon persons? What then shall we conclude? Let each of us be his best and do his best, and leave comparison to the comparative. We will be either positive or superlative, or possibly both.

Is not the true conclusion of all dialogues and of all discussions and of all disputes and of all quarrellings that all roads lead to Rome?

G. S. A.



ONCE HIDDEN KNOWLEDGE

By HAMILTON STARK

WHEN materialistic darkness, and especially, materialistic science, was threatening the spiritual aspiration so necessary for our balanced growth, the peoples directly affected by nineteenth-century culture, required special attention from Those who keep watch of tendencies in order that the outlines of the Plan shall be adhered to, and ultimate success assured.

The Guardians of the Ancient Wisdom, while encouraging material progress, sought to keep active the ideals of

spirituality, which in the last analysis is simply—Brotherhood. They made more accessible the essential learning that for long had been taught only to the recluse or the very far advanced pupil. Such fundamental facts in Nature as the continuity of life, evolution, brotherhood, “karma” and consequent evolutionary reincarnation, the true nature of the constitution of Man and of Matter, were unknown or misunderstood by many aspirants who were groping uncertainly for the meaning of life. The nature, method, and purpose of existence seemed so illusive to millions of honest people, that they despaired of ever solving the riddle, but the earnest desire to do so, in many instances caused them to contact the cosmic truths as put before the Western world in what purported to be the real and essentially full explanation of what life is all about.

The Knowledge had been perpetuated through the spiritually dark ages, by means of secret societies and the universal language of symbolism; though in the main, mere membership in those various societies was not a guarantee of great understanding about the mystery of life. In fact, the potential value of the secret was not being realised by the ordinary seeker. He was not prepared to utilise it for the general welfare, and that is the objective with the Elder Brothers of Humanity. The attitude of personal expediency of the average person, the willingness to benefit at the expense of others regardless of the ethics of such a state of mind—had so benighted the moral outlook that it became necessary to set in motion that which would arouse the public conscience. Not a small undertaking, but the devastating effects of selfishness had to be neutralised.

One of the keys to the sphinx-like riddle, is the fact in Nature of the self-evident periodicity that characterises all manifestation. In older cultures that fact has never been lost sight of, but the young and self-sufficient West had been delegated to build up systems and institutions that would

inculcate initiative and the creative, constructive faculty—lacking which, the education of mankind would remain very incomplete. Therefore, the organising, exploiting traits of so-called civilisation have their place, but cannot be over-employed with safety to the general good. There are other values in the total of human achievement, some of them more imponderable than others, but all of which make for the welfare of the human family quite as much as does “success” of the Western type.

Given the dominating idea that there is only the one lifetime in which to gain the whole of our possible evolution, the exponent of the “practical” life goes far in one incarnation in building in himself the faculty of assembling and co-ordinating the factors needed for great enterprises, but the so-called dreamers and visionaries are not therefore necessarily idle. There are many lessons to be learned in the rounding out of individual development, and it is not in the nature of things that we shall all be working at the same phase of the problem at the same time. Reference has been made to periodicity as a solvent for the seemingly unknowable. History repeats itself, but careful comparison must show that the cyclic action is spiral-like. When in the fulness of time, an age or period has run its course, it begins over again at a higher stage than previously. All factors involved have progressed somewhat, by reason of experience gained during the cycle. The ensouling Life needs more plastic matter for expression of itself, and Matter also has not been at a standstill in the world of progress. Ancient civilisations fell because of mass stupidity, but the forces connected with those enterprises and failures were indestructible, and they emerged to continue the contest with the benefit of more wisdom acquired in all previous endeavours. As an example: “the grandeur that was Rome” is materialising in the Anglo-Saxons of our time.

That implies the reappearance of the units of intelligence, clothed in new vehicles, and continuing the unfinished term of many school-days, the whole of which is devoted to perfecting the powers of the potentially perfect human beings concerned. And it is just that phase that calls for thorough and careful scrutiny. What if, after all, there is really equitable compensation for everything that we are in any way accountable for? Action presupposes reaction does it not? Or can something be nothing! Logical reasoning leads us to the conclusion that chaos would ensue if the Cosmic Intelligence responsible for the Plan were irrational enough to perpetrate something that is self-contradictory and therefore impossible. We have natural law that is impartial, inexorable, and invariable. Cosmos instead of Chaos: steady, persistent growth—cause followed by certain effect.

The application of the principle in its relation to the inter-dependence of persons and peoples—present and future—should be obvious; but out of such consideration, two facts emerge; the wise man works for posterity in a public-spirited way; and he includes all creatures in the same general class with himself—the sum of Creation is Humanity. There is the Fatherhood of the great Creative Intelligence, and the Brotherhood of all His creatures. And there follows the certain ultimate perfection of every entity in the scheme.

Justifying some of these assertions, there is herewith presented a table of certain essential facts that the student may take on trust, as supplying a reasonable hypothesis.

OUTLINE FOR STUDY OF REINCARNATION

1. EXISTENCE

(a) Its Nature: *continuity*, invariability of natural conditions—natural law; *orderliness*, from a day to a Brahmānda, always cosmos, never chaos; *progress*, becomingness, "God geometrises continually"; *consequence*, equity, equilibrium (karma).

(b) Its Method: *periodicity of manifestation*—a phase of karma. Progressive or spiral-like changes: constant resolving and crystallising

of balanced systems of all orders of beings. All things appear, disappear, and *reappear* regularly.

(c) Its Purpose: *growth by experience*. Mind, Soul, or Consciousness, being the connection between Life and Form, gradually harmonises them, and comes to realise the zest of universal perfection and well-being: *at-one-ment*.

2. REINCARNATION

(Re-embodiment in accordance with evolution, but not metempsychosis or transmigration, in the way they are usually understood.)

(a) Constitution of Matter and of Man: a seven-octaved system of cosmic vibration.

(b) Evolution of both Life and Form. Physical heredity supreme during first two and a half Races of this Round on Earth. "Sons of Mind" from Venus took the mindless bodies. The Thinker or Ego is that specialised Life which uses a succession of bodies, each more developed than the previous one. Retrogression possible only under very rare circumstances, and then not final.

(c) Sub-human, Human, and Angel (Deva) lines evolve simultaneously on the same globe. Super-human Mahatmas and extra-human Avatāras help Humanity.

(d) Individualisation. Awareness comes only through earnest personal effort.

(e) Sleep and death. The condition of being outside the body, and conditions when without a physical body. Consistent progress requires that we return to Earth as often as needed to learn all its lessons: about 775 times after becoming human. Diastole and systole, or the Great Breath. Nature everywhere exemplifies the logic of birth, death, and rebirth.

(f) Historical and geographical. Periodical stages of knowledge, then uncertainty, and next, ignorance of the facts. Number of believers in East and West now. Reasons for present restricted area of belief. Materialistic initiative the incentive to-day. Lives of "Alcyone," and other concrete instances of rebirth.

(g) Objections. "Too distasteful"; "Why don't we remember?"; etc.

(h) Application of the study to daily life. Results: confidence, courage, intelligent effort, an inspiring object in life. When understood, reincarnation, as a means of growth to perfection, holds the greatest rational assurance, that Humanity has, of final justice and full satisfaction to all.

Hamilton Stark

YOUNGER SOULS

WE ask too much of them—
(We who are cast upon a finer mould)
We seek what cannot be, until God's Plan
For race and planet, further shall unfold.

Unreasoning, we expect
An honour stainless as the blue above—
Too deep a trust—too keen a sympathy—
Motives too high—and too complete a love.

Failing to find, we blame—
But they are Baby-Gods, with Baby ways!
The Greater Ones look down with patient eyes,
And smiling spin the World through endless days.

All will be gained, in time—
Each life must teach them some yet unlearned rule,
Which we, perhaps have mastered in the past,
By the same method, in God's ageless school.

So, in these Younger Souls,
With understanding, following the Wise,
Let us not see the Brute, of living hands,
But the still-sleeping God, within the eyes.

"T. H. S."—

LORD MUHAMMAD'S NOCTURNAL JOURNEY

By C. NARAYANSWAMY

THE mi'raj or the ascension of the Prophet, as it is called, is of great importance in the history of Islām, as, according to some, it predicted the triumph of the Arabian Prophet. It is to a greater extent of importance as a turning point during the ministry period of Muhammad. At a time when the prospects of Muhammad's success in his mission seemed very dark indeed, the vision of his mystic journey, which took place at a psychological moment of his mental condition, was timely and encouraging to his drooping spirits.

After the death of Abu Talib, his uncle, he had no powerful protector under whose shielding shadow he could pave the way for his passionate mission. Things looked dark, ominous clouds seemed to appear from the sandy horizon of Arabia. Hunted from place to place, peace and comfort seemed far away. At last driven forth and stoned by the populace as he left Taif, he turned his face towards Mecca which he had to leave for Taif in the hope of finding help. During these hours of suffering and disappointment he found relief and comfort in visions which appeared to him from time to time and a ray of hope dawned from an unexpected quarter. The city of Yathrib, where many embraced the Jewish religion, invited Muhammad to send a teacher to instruct them in the new creed. The inhabitants of Yathrib had a strong feeling of animosity against the Meccans, and whatever was displeasing to them they, the Yathrites, did not scruple to follow.

At Mecca, things were stationary and there was very little for him to do but wait for further news from Yathrib. It was during this period of anxious wait that the celebrated night journey occurred, which has been the occasion of considerable dispute to Islāmic theologians and has afforded a sharp weapon for the use of the hostile historians of Europe.

A reference of this night journey appears in the Holy Qurān,¹ which runs as follows :

Glory be to Him Who made His servant to go on a night from the sacred mosque to the remote mosque of which We have blessed the precincts, etc., etc.

The above passage is construed by Islāmic divines in two ways. Some say that it referred to Muhammad's ascension, in which case it signifies the future triumph of the mission of the Arabian prophet; but some attribute the reference to Muhammad's flight from Mecca to Medina. It was at night that he left Mecca. The "sacred mosque" stands for the mosque at Mecca and "the remote mosque" stands for Medina itself or the new mosque which was to be built at Mecca.

Again² it is stated :

And when we said to you: Surely your Lord encompasses men; and we did not make the vision which we showed you but a trial for men and the cursed tree in the Qurān as well.

It is agreed by many commentators that the above-quoted sura refers to the vision of ascension, which inspired confidence in the heart of Muhammad with regard to the success of his mission, after his flight to Medina.

Wordsworth in speaking of hope says :

Hopes what are they?—Beads of morning
Strung on slender blades of grass;
Or a spider's web adorning
In a strait and treacherous pass.

¹ Section I, chapter XVII.

² Part XV, Ch. XVII, Section 6, Sura 60.

To those who are unacquainted with the mysteries of initiations, the separation of the soul from the body, and its passage through higher and subtler worlds, so familiar to Theosophists, and the re-entry of the soul into the body, bringing back the experiences of worlds seen, the vision of Muhammad appears as a chimera and some believe that the journey took place bodily as one might travel physically from, say, London to Bombay. There has been a considerable difference amongst the learned of the Islāmic world on this point and the majority hold the view stated above. But there are personages like 'Ayesah and Mu'aviah who hold that the journey was spiritual, through worlds subtler than the physical.

A doubt is also expressed whether Muhammad was asleep or awake at the time when the vision actually took place. In one report the actual words describing the condition he was in at the time are: *Bina Ana Binn'Ul-Nayan Wa Alek-Fan*, i.e., "Whilst I was in a state between that of half asleep and half awake." Those who base their conclusions that Muhammad was bodily conveyed by his favourite angel Gabriel rely on the concluding words of a report received through Sharik, *Wa Isthiqaju Hu Fi Masjidul Haram*, i.e., "and he awoke and found himself in the Sacred mosque". But those who are familiar with the states of clairvoyance will readily perceive that this is in no way contrary to the view that Muhammad's journey was spiritual. That he was not asleep, may also be held to be in accordance with rules relating to clairvoyance.

A person asleep cannot have clairvoyant vision. To have that vision, he must go into the still deeper stages of sleep where his consciousness awakens to higher and subtler vibrations of higher physical sub-planes. He then, in a real sense, is awake to conditions of vaster, brighter and sublimer things, of higher planes of which he was ignorant in his physical,

waking state. It is quite probable, some Muhammadans believe, that Muhammad was not asleep in the ordinary sense, but that he awoke and was carried by his favourite angel to realms to which ordinary mortals, under ordinary circumstances, have no access. This vision had an important influence on the life of the Arabian Prophet. That vision came to him at a time when his condition was, to all appearance, one of helplessness, despondency and distraction of mind. It showed him that a great future lay before him, which impelled him to renewed activities under circumstances which would have kept many a daring and dauntless heart away from the mission.

The story of the celebrated night journey is so overlaid with spurious, traditional details, as to have partly lost its real significance. As the over-loading with bright, luxuriant jewels casts a shadow over the real beauty and charm of a person, even so, the abundant growth of hades on the thirst-quenching oases of Arabia and the fertile and fruitful soil of Asia-Minor and the land of the two rivers, completely casts a blind on the succeeding generations and gives a tool into the hands of jesuitically-minded critics, not only of other faiths but, strangely enough, of those of the Islāmic faith—disgruntled, misguided and perverse in their mental outlook—to cast carping criticisms at Muhammad. No wonder, then, that the spiritual and mystic side of the vision has entirely been lost. Even in the Holy Qurān no specific mention is made of this portion of Muhammad's life, except the quotations given above. However, certain passages¹ (if we read between the lines) will give an indication that those passages refer to Muhammad's ascension. For example:

- Sura 4: "It is naught but revelation that is revealed."
 „ 5: "The Lord of Mighty Power has taught him."
 „ 7: "And he is in the highest part of the horizon."

¹ In Ch. LIII, Suras 1 to 18.

- Sura 8: "Then he drew near, then became lowly."
 „ 10: "And He revealed to His servant what He revealed."
 „ 11: "The heart was not untrue in (making him see) what he saw."
 „ 12: "What! Do you then dispute with him as to what he saw?"
 „ 13: "And certainly he saw Him in another descent."
 „ 18: "Certainly he saw of the greatest signs of his Lord."

Stripped of its amplitude and wild exuberance, the story of Muhammad's vision presents points of similarities with those in the Purāṇas. It also shows points of similarities with events connected with Initiations, which the members of the Theosophical Society are so familiar with of late.

As usual with great events, the Journey evidently appears to have taken place on a night which is described as one of the darkest and full of the most awe-inspiring silence that had ever been known by man. No crowing of cocks, no barking of dogs, nor even the howling of wild beasts, nor the hooting of owls disturbed or wakened the serenely sleeping population of the desert. The very waters of the desert streamlets ceased to murmur, and the elements of the air seemed to have gone asleep. All the salubrious and sublime activities of nature appeared to have suddenly become divested of the power of motion. All nature seemed dead; and in awful silence, all the forces of nature seemed to remain at a standstill. Whilst the whole atmosphere was tense by the combined efforts of elementals, in the mid watches of the night, Muhammad was roused from his sleep by a Divine voice crying: "Awake, thou sleeper?" As Muhammad opened his eyes, he found his Ishta-devatā, Angel Gabriel, standing before him, his forehead clear and serene, complexion white as snow, and his hair, falling on to his shoulders. It is said that the robes of the angel were sown with pearls and embroidered with gold. A white steed, famous in Islāmic history as Al-Borak, of dazzling beauty resplendent with gems and precious stones, with two wings like eagle's, was by his

side. Owing to her lightening speed and dazzling splendour she was called "Al-Borak," or "Lightning". Miraculous enough, she was endowed with the power of speech; and would not allow Muhammed to mount unless he promised and assured her that he would take her to heaven. Then rising with Muhammad on her back, she soared high, far above the mountains of Mecca. At the bidding of the angel, they alighted on the earth and Muhammad, by his command, said his prayers. When Muhammad asked why he was commanded to pray at that particular place, Gabriel said: "Because it is Mount Sinai, on which God communed with Moses." They, again, soared aloft and the second time Muhammad was commanded to pray. When asked Gabriel said: "Because it is Bethlehem, where Jesus the son of Mary was born." Again they resumed their aerial Journey.

At this point Muhammad's trials and trepidations commenced. From his right came a voice asking him to tarry a moment so that the voice might speak to him. Al-Borak unheeding pressed onward, and Muhammad heeded not the tempting voice. Again another voice, that of a lovely damsel, who beckoned, alluring him with smiles: "Tarry a moment, oh! Muhammad, that I may talk with thee. I, who, of all beings, am the most devoted to thee." Still onward Al-Borak pressed, Muhammad tarried not, believing that his work was not with the voices nor with the alluring damsel but with God, the All-Powerful and Glorious.

Gabriel, in reply to Muhammad's queries as to what these voices meant and who the damsel was, said: "The first, oh! Muhammad, was the voice of a Jew; hadst thou listened to him, all thy nation would have been won over to Judaism. The second was the voice of a Christian; hadst thou listened to him thy people would have inclined to Christianity. The damsel was the world, with all its riches, its vanities and allurements; hadst thou listened to her, thy nation would have chosen the

pleasures of this life, rather than the bliss of eternity, and all would have been doomed to perdition."

The aerial journey was continued till they reached the gates of the holy temple of Jerusalem, where Muhammad saw Abraham, Moses and Jesus and many other minor prophets. After his prayers in their company were completed, a ladder of light, was let down from heaven, till the lower end rested on the *Shakra*, or foundation stone of the sacred house, being the stone of Jacob. With the help of Gabriel, Muhammad ascended the ladder and he was taken to the first heaven. After an assurance given by the angel that Muhammad, who was with him, had received his mission, the gate of heaven opened wide, and Muhammad entered. "The first heaven was of pure silver, and in its resplendent vault the stars were suspended by chains of gold." In each star an angel is placed as a sentinel, to prevent the asuras and black elementals from scaling the sacred abodes. On the approach of an old and ancient man towards Muhammad, the angel told him: "Here is thy father Adam, pay him reverence." When Muhammad had paid his reverence, Adam embraced him and said that he was the greatest among his children and the first of the prophets.

The second heaven was then reached, and as before, the door was opened and they were admitted, after the usual questions and replies were exchanged. This heaven was made of polished steel and emanated light that was dazzling in the extreme. Here, Muhammad found Noah, who embraced and hailed him.

The same ceremonies were gone through in the third heaven, which was studded with precious stones, too brilliant for mortal eyes to behold. An angel of immeasurable height was seen seated. The distance between his two eyes was the distance that would take an ordinary mortal seventy thousand days to reach. A hundred thousand

battalions of armed men were at his beck and call. A book of enormous size was before him, in which he was seen writing continuously and blotting out—probably the chief of Kārmic Devaṭās. The angel Gabriel said to Muhammad: "This, oh Muhammad is Asrael, the angel of death, who is in the confidence of Allāh. In the book before him he is continually writing the names of those who are to be born, and blotting out the names of those who have lived their allotted time, and who, therefore, instantly die."

To the fourth heaven of silvan scene, composed of finest silver, they wended their aerial way. Amongst the angels who formed the inhabitants of this region, one there was of gigantic height, and it is said, to reach his height it took five hundred days' journey. Trouble and worry sat on his countenance, his eyes formed a source of rivers of tears. "This," said Gabriel, "is the angel of tears, appointed to weep over the sins of the children of men, and to predict the evils which await them."

The fifth heaven was composed of pure gold; here Aaron received Muhammad with warm embraces and happy congratulations. The avenging angel and his angelic hosts, to whom God has entrusted the execution of Divine vengeance of infidels and sinners, made this their abode. The chief presides over the element of fire. Of all the angels which Muhammad, had so far perceived, he was the most hideous and terrifying. His apparel appeared as copper, and was covered with wens and warts. Light flashed from his eyes and a flaming lance was held tightly in his grip. On a throne encircled by flames he sat viewing the play of red-hot chains. Were he, in his true form, to descend upon this earth, the mountains would be consumed, the seas dried up, and all the inhabitants would be swallowed up through fear.

They pressed onwards, leaving this abode, awful in its aspect, and terrific in its effects, to the next heaven, the

sixth, well-known by its name "Hasala". Transparent stone is its material, Hasala may be called a carbuncle. A great angel, half of snow and half of fire, was seen; yet the snow melted not, nor was the fire extinguished. Encircling him a choir of lesser angels continually exclaimed: "Oh Allah! thou hast united snow and fire, unite all thy faithful servants in obedience to thy law." "This," said Gabriel, "is the guardian angel of heaven and earth. It is he who despatches angels unto individuals of thy nation, to incline them in favour of thy mission, and call them to the service of God and he will continue to do so until the day of resurrection."

Here Musa was seen by Muhammad to be in tears instead of welcoming him with cordial embrace. To Muhammad's query as to why he wept, Musa replied: "Because I behold a successor, who is destined to conduct more of his nation into paradise than ever I could of the backsliding children of Israel."

Patriarch Abraham received Muhammad in the seventh heaven. A Light-Divine, dazzling yet blissful, piercingly sparkling yet cool to see, met the gaze of Muhammad. A description of one of its celestial inhabitants will suffice to give an idea of the immensity and the magnitude of things divine. In the language of Muhammad's biographer,

He surpassed the whole earth in magnitude, and had 70 thousand heads; each head had 70 thousand mouths; each mouth 70 thousand tongues; each tongue 70 thousand different languages; and all these were incessantly employed in chanting the praises of the Most High.

The same biographer goes on describing:

While contemplating this wonderful being, Muhammad was suddenly transported aloft to the lote-tree, called Sedrat, which flourishes on the right hand of the invisible throne of Allāh.

The description of this tree is most wonderful. It is said that its branches are wider than the distance between the sun and the earth. Angels more numerous than the sands

of the earth take shelter under the shade of this divine tree; the leaves are like the ears of elephants; thousands of immortal birds sport among its branches, and keep on repeating the sublime verses from the Holy Qurân. "Its fruits are milder than milk and sweeter than honey." Each seed incloses a houri, or celestial Virgin, provided for the felicity of the true believers. There is more mystical meaning in this than appears on the surface. For it is more or less an undeveloped seed, the Divine conception of the ultimate result of the evolution of man lies latent; the future houries, the future angels, the future seers, the future prophets, the future Manus, the future Buddhas, will all have to be traced to the seed. From this tree issue forth four rivers; according to the Islâmic conception, two flow into the interior of the paradise and on the other two devolves the duty of fertilising the mystical and the occult lands of Egypt and Babylonia.

The *sidrat* or the lote-tree is in Arabia the tree under the shade of which people alight and rest, it is sought by the weary wayfarers of the desert plains of Arabia; consequently it is made use of to serve as a parable for the shade of paradise and its blessings. *Fi Sadre Makhjûd* gives comfort and relief to those who are greatly in need, who are thirsty and tired and who long for protection and shade. It is stated that, as Lord Buddha attained wisdom under the shadow of the Bodhi Tree, Muhammad was chosen, evidently by Those who are in charge of the department of Religions of the World, to receive, under this mystic lote-tree, Divine favours and great blessings. It is also said that under that tree the companions of Lord Muhammad, in the days of darkness and distraction, took the pledge that they would defend him (Muhammad) with their lives. The placing of this *sidrat* tree in the seventh heaven is most significant. For it is stated that the place where the tree is situated (in the seventh

heaven) is the utmost limit beyond which human knowledge cannot pierce.¹

The word *Sidrutah* is qualified by *Al-Mantaha*, which puts a limit to the human perception of things Divine. One of the explanations given by Zamakhshari, in his commentary of the Al-Qurân, *Kashshaf*, is:

the knowledge of the angels and the others ends here, and no one knows what is beyond it.

Hence some arrive at the conclusion that the Prophet's knowledge of things Divine was the utmost which could be vouchsafed to man.

Muhammad, led by his angelic companion, next went to the house of Adoration or *Al-Mamour*, built of rubies and encircled by ever-burning lamps. Here he was presented with three vases containing wine, milk and honey. He preferred the vase containing milk, which he took and drank without delay. "Well hast thou done"; exclaimed Gabriel, "auspicious is thy choice. Hadst thou drunk of the wine, thy people had all gone astray."

In form the sacred house resembles that of Ka'ba and it is perpendicularly above it in the seventh heaven. It is visited daily by seventy thousand angels of every high order. At that very time the angels were making the holy circuit of the counterpart of the physical Ka'ba, and Muhammad joined them and walked round with them seven times—a practice observed by the pre-Islâmic Arabs.

Gabriel was not able to lead Muhammad further than the seventh heaven, evidently the highest sub-plane of the Astral plane, for that was the limit to which angelic hosts of his kind could aspire to reach. From that point Muhammad entered into higher realms alone, here he had to travel quicker than thought through immense space. Having passed through two regions of dazzling light, and one of

¹ Sura 14 of part XXVII, ch. LIII.

profound darkness, he emerged into a light that was even more dazzling and brilliant. He thought himself then in the presence of Allāh, "the distance between him and that august Presence being only two bow-shots". Twenty thousand veils covered the face of the Deity, for it would have annihilated man to look upon His pristine glory. Muhammad had a feeling of ecstatic bliss, the whole atmosphere being filled with sweetness and fragrance divine, which none but those who have been in the Divine presence can feel and understand.

Muhammad's task was accomplished; the daily prayers, he, so meticulously, contrived to weave into the daily Islāmic observances, were later imparted to him in that ruby house. He descended in the same manner as he ascended with Gabriel, the white steed Al-Boraq landing him back on to the place from which he was taken up.

When this vision was narrated by Muhammad to his companions, some believed, many marvelled and many doubted. The Koreishites were loud in proclaiming the impossibility of such an occurrence and they laughed the whole event to scorn. When proof was demanded as regards his nocturnal journey and they asked him to give the description of the temple of Jerusalem, he was perplexed, for the journey was made at night when the temple could not be distinctly seen. However his Ishta-Devaṭā, the angel Gabriel, came to his help and created before him a complete vision of the temple by which Muhammad was enabled to give a minute description of the temple. Still, there were many who could not bring themselves to believe in the truth of the adventure. They asserted that the whole story was an after-thought of Muhammad or of his fanatic followers; that Muhammad must have had a vision of ascent to heaven, as he had frequently had, whenever he was in difficulty or distraction of mind; the major portion of the story of the temples of

Jerusalem and Mecca, Ka'ba and other incidents of meeting Moses, Isa, Abraham, etc., must have been brought into the narrative to give a realistic appearance to the whole incident.

From the descriptions given, however, of the various heavens, it appears that Muhammad must have passed through some experiences of the astral plane and the two lower sub-planes of the mental. It will also be noticed that the septenary principle plays an important part in the whole story.

To those who have studied Theosophical literature, it will come as a surprise that Muhammad's journey appears to have been only in the sub-planes of the astral and lower mental worlds. It is a noticeable fact that the angel Gabriel could go no further than the seventh sub-plane of the astral—that being the world where angels have full play of their own. I believe, that the temples which Muhammad saw in these higher and subtler plains were astral counterparts of the physical temples. For it is stated that every earthly thing has its counterpart on the astral plane. So whatever Muhammad saw in the astral sub-planes must have been the counterparts of things earthly. And, no wonder, that the extent of knowledge which the angel Gabriel placed before him could go no higher than the astral. It is a matter of common knowledge that the astral knowledge has its limitations. One will, therefore, feel no surprise that Muhammad's visions do not encompass the whole universe, but only circumambulate the Arabian peninsula, the land of the two rivers, and that of the hieroglyphics. In his astral journey he sees nothing but the counterparts of earthly Ka'ba, Jerusalem, Egypt, Mesopotamia. No doubt, the vision has a marked similarity with those with which we are familiar in other faiths. In *The Bhagavad-Gītā*, Arjuna beseeches Lord Kṛṣṇa to show to him his Divine Form, but Arjuna would not listen to the Lord who said that no mortal is fit to bear the strain of looking upon His Form. The same idea, it will be noticed,

runs in Muhammad's vision, where twenty thousand veils covered the face of the Deity, whom Muhammad saw in the house of Adoration.

The vision is well worth studying in the light of the descriptions of the various initiations given by C. W. Leadbeater in his *The Masters and the Path*.

C. Narayanswamy

Do not let yourself be distracted by anything exterior, for the Divinity is not in any definite place, depriving the remainder of its presence, but it is present wherever there is any person who is capable of entering into contact therewith.

PLOTINUS

EUGENIUS PHILALETHES

By A. M. PERCY SMITH

The Rosicrucian Thomas Vaughan . . . is until this very time a living mystery.¹

“ONE of the most celebrated Alchemists,” to quote the words of H. P. B. Historically we find comparatively few and scanty records of his life. He was born at Newton in Brecknockshire (Wales) in 1622, as the younger of twins, the elder one being Henry Vaughan, known as the Silurist Poet. In 1678 a book of poems called *Thalia Rediviva* was issued, as the joint work of the two brothers.

Thomas, after leaving the care of the Rev. Matthew Herbert, went to Jesus College, Oxford, in 1638. He studied under a noted tutor, took a degree in Arts and became a Fellow of his College. After taking Holy Orders he was given the rectorship of Llansaintffraid by a kinsman, Sir George Vaughan, in 1640. His sympathy with the Royalist cause brought him into disfavour, and eventually, about 1649, he was evicted from his living on charges—whether wholly true or not does not appear—of: (1) Excesses of conduct; (2) Bearing arms for the King. There seems great probability that he was not sorry to be thus set free to pursue the researches which were so congenial to his nature, for he sought the repose of Oxford to pursue his studies, alternated between there and London, and gave himself up to study and experiments.

¹ *A Modern Panarion*, p. 44.

After the Restoration, he found a friend and patron in Sir Robert Murray, or Moray, a man eminent in the art of chemistry, a knight, and Secretary of State for Scotland. Later on Vaughan left London, on account of the plague, in company with Sir Robert. They moved to Oxford, and on 27th February, 1665, he is said to have died at the Rectory, Albury, where he was living as the guest of the Rector, Samuel Ken, or Kem. His death seems a curious one for a man so skilled in chemistry—he is said to have been overcome by the fumes of mercury.

He is described as devoted to God, full of love towards his wife, and with intense desire for the solution of the great problems of Nature. Indeed, intense love of Nature seems to be the key-note of his speculations regarding the powers of the Universe and of Divinity. He is a typical Occultist, in that he seeks the Great Unity, by close observance of its manifold aspects in life in manifestation. He describes himself as a "Philosopher of Nature," and obviously dealt more with magic and mystery than with the material and technical branches of Alchemy.

H.P.B. asserts¹ that he was the model chosen by Swedenborg in the method of interpretation used by alchemists and mystic writers, and that

... one who, albeit a great alchemist, was no more of an adept than the Swedish seer himself, in the fullest sense of the word. Eugenius Philalethes had never attained the "highest pyrotechny" to use the diction of the mystic philosophers ... both have missed the whole truth in its details ...²

We also find

The Rosicrucian, Thomas Vaughan ... a living mystery.³

With regard to his connexion with the Fraternity of the Rosie Cross there has been much speculation. Superficially

¹ *Isis Unveiled*, I, p. 306.

² The latter part of the paragraph should be read in connexion with this.—Ed.

³ *A Modern Panarion*, p. 44.

that, too, seems to be involved in a cloud of mystery. One of his best known works is entitled *An Introduction to the Fame and Confession of the Fraternity of R. C.* He denied any connexion with this Fraternity, saying:

I have no acquaintance with this Fraternity as to their persons, but their doctrine I am not so much a stranger to.

Many of his assertions regarding it are of the deepest interest for the light they throw upon the point of view from which Eugenius himself regarded mystic knowledge. He says:

Their principles are every way correspondent to the ancient and primitive wisdom.¹

Also:

Their knowledge they received from the Arabians, among whom it remained as a monument and legacy of the children of the East.

He also attempts to show the conformity of the Rosicrucians to the teachings of the Indian Initiates—as in the following passage.²

When we have evidence that Magicians have been, it is proof also that they may be ... I hold it then worth our observation that even those Magicians that came to Christ Himself—came from the East, but as we cannot prove they were Brahmans, so neither can we prove they were not. If any man contend for the negative, it must follow that the East afforded more magical societies than one. The learned will not deny but wisdom and light were first manifested in the same parts, namely, in the East³ ... From this fountain also, this living oriental one, did the Brothers of the R. C. draw their wholesome waters.

These passages and many others of like nature show very clearly that, whether he were or were not affiliated with any particular outer mystic order, he was undoubtedly well acquainted with, and an earnest student of those ever-living truths of which all Guardians of true Mysteries are the stewards and heirs. That he was to some considerable extent

¹ *Works of Thomas Vaughan*, A. E. Waite, p. 348.

² P. 364.

³ P. 365.

such a steward is confirmed by the statement of one writer, that :

He was always anonymous, always obliterating his personality, adept in spiritual alchemy, and despised the gold he claimed to produce.¹

The world, which is God's building, is full of spirit, quick and living. The spirit is the cause of multiplication of several perpetual productions of mineral, vegetables and creatures engendered by putrefaction, all of which are manifest, infallible arguments of life. Besides, the texture of the universe clearly discovers its animation. The earth—which is the visible natural basis of it—represents the gross, carnal parts. The element of water answers to the blood, for in it the pulse of the great World beats. This most men call the flux and reflux, but they know not the cause of it. The air is the outward refreshing spirit—where this vast creature breathes, though invisibly, yet not altogether insensibly. The interstellar skies are his vital, ethereal waters, and the stars his animal, sensual fire²

I would not have thee look on my endeavours as a design of captivity. I intend not the conquest but exercise of thy reason, not that thou shouldst swear allegiance to my dictates, but compare my conclusions with nature and examine their correspondency.³

When I found out that man was a branch planted in God and that there was a continual influx from the stock to the scion, I was much troubled at his corruptions, and wondered his fruits were not correspondent to his roots. But when I was told he had tasted of another Tree my admiration was quickly off, it being my chief care to reduce him to his first simplicity and separate his mixtures of good and evil. But his Fall had bruised him in his best part, that his soul had no knowledge left to study him a cure. His punishment presently followed his trespass: "all things were hidden and oblivion, the mother of ignorance, entered in". . . . Man had at first, and so have all souls before their entrance into the body, an explicit methodical knowledge; but they are no sooner vested but that liberty is lost and nothing remains but a vast, confused notion of the creature.

He describes how he studied several arts, and rambled over those inventions which the folly of men call sciences :

then I quitted this book business and thought it better to study nature than opinion.

. . . . To regulate my studies in point of method, I judged it convenient to study his (man's) principles first and not him.⁴

¹ Works of Thomas Vaughan, A. E. Waite, p. 8.

² P. 9.

³ P. 10.

⁴ P. 11.

He proceeds to study his garden in Spring and concludes that the world in the beginning was no such thing as it is, but some other seed or matter out of which that fabric which he beheld did arise.

God in his eternal Idea, foresaw that, whereof as yet there was no material copy⁵

God in love with His own beauty frames a glass, to view it by reflection. But the frailty of the matter excluding eternity, the composure was subject to dissolution. Ignorance gave this release the name of death, but properly it is the soul's birth and a charter that makes for her liberty. She hath several ways to break up house, but her best is without a disease⁶

Whiles I sought the world I went beyond it, and I was now in quest of a substance which without art I could not see⁷

He considered them first and made them afterwards⁸

A fourth principle, the highest in the "scale of nature"—the "chariot of nature". It is the mask or screen of the Almighty: wheresoever He is, this train of Fire attends Him⁹

He speaks of a "certain chain" in nature, which is elsewhere likened to a Jacob's ladder, which seems to refer to the union of individual spirits with the universal God-conscious¹⁰

Here now lies the mystery of the magician's *denarius*, his most secret and miraculous pyramid, whose first unity or cone is always in "the horizon of eternity," but his basis or quadrate is here below in "the horizon of time."¹¹

We know very well there is but one Matter out of which there are formed so many different shapes and constitutions.¹²

In the seeds of all things are "potencies like unto artifices".¹³

The truth is, life, which is nothing else but light and heat, proceeded originally from God, and did apply to the chaos, which is

⁵ P. 13.

⁶ P. 11.

⁷ P. 13.

⁸ P. 25.

⁹ P. 77.

¹⁰ P. 80.

¹¹ P. 82.

¹² P. 83.

¹³ P. 218.

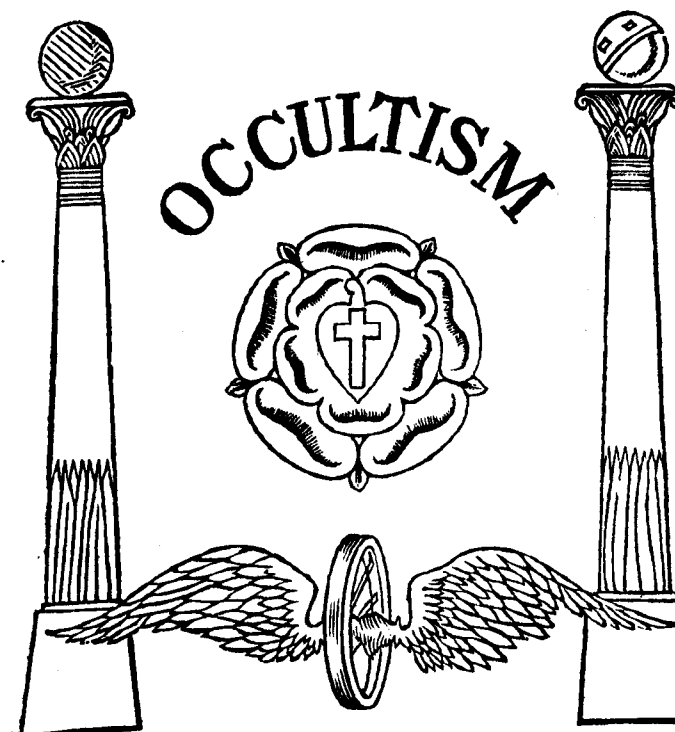
elegantly called by Zoroaster "the fountain of fountains and of all fountains, the matrix containing all things".

This chaos is elsewhere described as a substance secreted in the very bosom of nature and identified with Adamic earth. It is shewn that the purification of this chaos involved an experimental investigation into the substance of life, chaos being shewn to be the first envelope of this life. Thus we may see how deeply these philosophers searched the mysteries of the universe in their quest for Truth.

Vaughan concludes with describing those who are fitted to—

receive the secrets of Occult Knowledge—They must be serious, silent men, faithful to the Art, and most faithful to their teachers.

A. M. Percy Smith



TO THE ANGELS

By D. E. O.

ANGELS of Light
 Shining so bright
 Bringing all creatures
 Out of their night
 Helping me when my light shines dim
 Leading me on ever closer to Him
 Angels of Light
 And of Love.

Filled with Peace and Purity
 Divine Understanding and Unity
 With Sympathy that is wise and strong
 And the Joy and Bliss that to Him belong
 And Impersonality.

Direct and simple through and through
 Serving in all that you find to do,
 Yet you seem like gods of beauty and love
 Filled with the Wisdom which reigns Above.
 And yet you are selfless and pure, so pure
 That you seem like the breath of God
 And whatever of sin and of sorrow here
 Its fragrance can touch, 'twill cure.
 I know 'twas a ray of your beautiful Light
 Which lead my steps to mountain height
 And showed me so much of Beauty.

For I've followed glorious silver streams
 Through fields as fair as I've seen in dreams,
 And I've seen the fairylike marvels of snow,
 And Orion's gorgeous and colourful glow,
 And the dawn has called me to meet the Sun,
 And I've watched its colours when day is done.
 I've seen the Sea when 'twas blue and white,
 And also its dashing, gray, maddening might.
 And all of these wonders and many more
 Of mountain and valley and prairie and shore
 I've found on my path of duty.

D. E. O.

THE COLOUR LANGUAGE OF THE ANGELS

By GEOFFREY HODSON

(Continued from Vol. XLIX, No. 6, p. 748)

THE RADIATION OF FORCE

ONCE again the two angels have come to give us a further lesson in their colour language. They begin by projecting a portion of their auras towards each other in the form of two cylinders, which meet mid-way between them, combine, and widen where they touch. The green angel's cylinder then enters that of his brother and passes through it into his form, similarly the other enclosing cylinder travels forward to the "body" of the first angel. These tubes were projected from the region of the heart, and are some twelve to eighteen inches in diameter—the blue one being necessarily larger than the green. The cylinders differ also, in that the green angel's arises from within his body and penetrates in a similar manner into the body of the blue angel, whose cylinder, in its turn, arises on the surface of his form and joins the surface of the form of the green angel.

The two are connected by this double cylinder, though they remain some 25 to 30 yards apart. Force is playing very rapidly down both tubes and many beautiful colours appear. Delicate shades of blue, green and yellow predominate, and they all have a certain hardness and lustre like that of precious stones. Suddenly a blinding flash of light

occurs at a point mid-way between the angels, the cylinders become pointed like pencils, and a circular disc of light of intense brilliance and hyper-activity appears, spinning at right angles to the direction of the original streams of energy. This disc somewhat resembles a circular saw glinting in the sun, though it is not solid all the way to the centre, but consists of rapidly circulating streams of energy.

Single pencils of light begin to shoot out from the centre of the disc, where the points of the two cylinders touch, and pass to some distance beyond it. As they are equally placed, they resemble the spokes of a wheel, such as that by which a ship is steered. The light in the tubes grows stronger and the size of the disc increases as time passes, and an expression of intense concentration shows on the face of both angels. It is evident that they are exercising the whole of their mental capacities.

The connecting cylinder has now divided in the middle, and a spinning disc appears at the open end of each half. The angels begin slowly to revolve and the discs become cones, or funnel shaped openings, through which force is rushing from the angels out into the surrounding atmosphere. Each angel is distributing his own power, which flows in his characteristic colour. It shoots forward in a rather narrow stream and travels for a great distance. When they turn down the valley in the direction of the Welsh mountains, the streams of power appear to travel across Wales, into Ireland, and far out into the Atlantic. They exercise a beneficent, vitalising and quickening influence. When they impinge upon our auras they fill them with light, cause them to expand to, at least, double their normal size, and set all the atoms of which they are composed dancing and vibrating with increased rapidity. My consciousness becomes more keenly alert and vivid as the stream of force strikes me, and I feel roused and stimulated. The force of the blue angel affects the form, in my case, more

than the consciousness. It has a definite purificatory effect, sweeping out inharmonious and deleterious matter, and raising the whole tone of my aura.

At first the angels turn slowly, following the direction of the sun, but now they gradually increase the speed until they are spinning with such extreme rapidity that the cylinders and streams of force appear as solid discs surrounding them. These illusory discs are slightly concave on both their upper and lower surfaces; they shine brilliantly with the colours of the angels' auras and the force is radiating from them in a highly concentrated stream. From the distance from which I am watching them, it is hardly possible to recognise it as a stream, so quickly are the angels spinning, but at the distance of a mile away the spinning is not so clearly noticeable.

As the beams of power strike me continually in their rapid rotation, the effect somewhat resembles that of a spinning water sprinkler. Power is descending through the angels in two distinct shafts from high above their heads. Both stretch their arms upward, holding their hands in the shape of a cup. The shaft which descends on the green angel is yellow, and that on the blue is rose. The shafts decrease in diameter as they descend and pass between the hands into the top of the head and down to the heart of each angel, where they join and intensify the stream of outrushing power. Following the shaft of the green angel upwards, I find that it opens like a long, thin funnel into the causal world, which it appears to penetrate at a point some 60 or 80 feet above the ground. Each shaft is spinning, and the opening forms a vortex into which the power is drawn from the higher planes.

The angels themselves are utterly transfigured by this time and appear to have grown in stature. Their faces glow with light and are stamped with an indefinable expression of power, majesty and nobility; they are hardly recognisable as

the same gracious and smiling angel friends who have been teaching us.

Now each turns the forces of his aura upwards and forms them into a huge coloured bowl. The cylinders and rays of power have disappeared, though the descending shaft of light is still visible. The bowl grows narrower and higher, and closes round the shaft until it reaches right up into the causal world. Powerful streams of force shoot up with it, and are liberated there. The arms of the angels are still raised above their heads and their glorious faces are visible between them.

Gradually the aura is drawn down into its normal position, the arms and hands follow it, with palms presented outwards as if in blessing: the faces resume their normal expression, the heads are bowed for a few moments, the hands fall to the sides and, after a pause, the angels look up with their familiar, friendly smile.

This demonstration almost explains itself. The angel says it was a meditation for the helping of the world. First they generated powerful positive and negative streams of energy which they placed in magnetic relationship with each other, according to certain laws with which they are evidently familiar. This induced power of another order which showed itself as a disc, spinning at right angles to the cylinders; by the exercise of their will-power they took control of these two orders of energy and utilised them as a means of projection for a third, which they called down from the higher planes by meditation. This causal energy they transformed and liberated both at the mental and astral levels, for the helping of the world.

The angel says: "We meditated upon the central source of energy in the system and in ourselves, and having in some degree realised it in our higher consciousness, we drew it down into ourselves and directed it by will-power through the simple mechanism which we had constructed. The

purpose of the mechanism was to avoid loss of power by dissipation and to obtain the maximum result from the energy at our disposal. The difference in colour of the forces was due to the difference of temperament, and showed that we each draw down and direct the particular aspect of the central source of power to which our temperaments correspond.

We recommend this method to you and suggest that you employ your heart chakras instead of the cylinders which we constructed."

He concludes with a smile: "We do not however recommend you to rotate. If you use this method you must be content to project power in one direction at a time. Some day you, too, will be able to radiate power and blessing in all directions at once."¹

Geoffrey Hodson

¹ This completed the course of lessons for the time being, but I hope that they will be resumed and their results published in the near future.—G. H.

AN IDLER AT CAMP

By An IDLER AT CAMP

II

THE wheat fields shone golden and bowed to the morning breeze. The same wind moved the clouds floating against the blue sky. The same golden light rimmed their ever moving forms.

The pine trees spread their green needles out, responsive to the sun and breeze and made music in the air. The harebells, blue as the sky itself, nodded in simple unity to both light and breeze in silent happiness and humility. And as I meditated I felt strangely at one with all. As the wheat nods in the sunlight its grains are ripened. With what trust and confidence it grows. No waste of its perfection can exist. Its grains feed many. None are lost. Its stalks serve as bedding; they thatch the houses keeping out rain and heat and cold. Its roots feed the earth for a finer harvest the coming year. It asks naught for itself of love or appreciation. Its happy, radiant existence, filled with the sun of life, invigorates and strengthens many; out of the simple fullness of its existence it adds to the nobility of all. Sown and reaped, stacked and harvested, ground and distributed, by wise and patient hands, such is its earthly destiny. What of its joy and beauty—surely this also lives on; and its desire for life again calls into being the Spirit of the grains.

1928

AN IDLER AT CAMP

73

Conscious co-operation is perhaps a great step beyond the unconscious, but in our self-consciousness we must be as the wheat—simple, trusting, joyous, beautiful, unconscious of our own simplicity and humility, our strength and its distribution. So as I meditated, the great unity of life filled me to overflowing, but such peace, such gently swaying radiance, could only endure for a season, to me as to the golden wheat. I must be content to wait the seasons. But what has been, remains.

Ommen

An Idler at Camp

9-8-1927

HE who would know the Divine must find it within himself and gain the experience of God or Theosophy which makes discussion about God or Theology superfluous.

J. J. VAN DER LEEUW

A PROPHECY FULFILLED

By MORLEY STEYNOR

Whenever there is a withering of the Law, and an uprising of
awfulness on all sides, then I manifest Myself.

Bhagavad-Gītā, 4, 7.

I will come again, and receive you unto myself.

St. John, 14, 3.

THE Teacher comes again within our midst,
Fulfilling thus His former prophecy.
Ours the inestimable privilege
To be incarnate at this favoured hour.
But do we realise this privilege?
Are we now more prepared to welcome Him
Than was the Rome-ruled world of Cæsar's time?
Are we less sceptical to-day, less blind
Than when in Eastern bodies we decreed
Death to the Master Jesus? Once again
The Lord of Love is with us; once again
He takes a human body long prepared
Through many lives to be His vehicle.
Thus in the radiant Krishnaji is veiled,
And sweetly tempered to our human eyes,
The fulgent Light of His Divinity.
How else could He have come to us? How else,
Attune the higher rhythm of His thought
To our slow comprehension, or transform,
And render safer for our frailty,

The mighty voltige of His puissance, till
All may with safety bathe them in His love?
But shall we seize this opportunity
Or let it pass unheeded once again?
Who knows? Our eyes are purblind, and our ears
So coarsened with the city's hideous noise
That finer sounds are smothered. Yet, maybe,
Above the roar and turmoil we shall catch
Some echo, deep within us, of His voice.
Else have we lived in vain, and we must wait
Through many weary lives and centuries
Ere the World-Teacher pass our way again.

Morley Steynor

UNDERSTANDING OF GROWTH

By HELEN M. MANN

IT is oftentimes that an individual must stand alone in suffering that the soul may exert itself above the din of personality. The glimpse of the span called life on earth is but a minute part of the whole. Could we encompass the Whole, we would cease to cry against "needless suffering," for that which stands as trial may in Truth point the way to the path that leads to growth. That which gives of Understanding is such a simple thing when man views life in tune with Infinite Life. Speak the word of joy and health but leave all else to God. Bondage lasts no second longer than the lesson urges.

The stages of growth that lead to established health are oftentimes trying and long, but the goal once reached brings a joy undreamed of. Peace and activity lead the spirit into paths of service and joy. Let happiness reign, let small worries pass without note, learning that eyes fastened to the goal ahead will overlook the petty trials leading to the greater Inner Understanding that will meet every need.

Standing quietly filled with the Love of the Master, you cannot fail to bring Light wherever you go; in this manner you offer a service in the name of Truth. Know that where Love is permitted to rule, no inharmony can stand. Peace and Wisdom are within. Bring them into activity.

Remember that when an individual stands ready to acknowledge the Great Power as his fountain of strength and

life, fleshly ills may lay no claim on him, no inharmonious condition may bind him, for he is free in the freedom of Truth.

Let strength and peace fill your soul. Be calm and happy in the face of criticism, knowing that trust and faith bring that growth and understanding of the One Power. That which is Truth cannot fail nor can it be overcome. Nothing but absolute law will serve to satisfy him who has turned eyes skyward. No longer will the half-way measures, the by-paths meet his needs, for he seeks the greater guidance that lies dormant within each soul and he finds no happiness in any lesser thought. He stands supreme, alone, knowing that he is master of his fate. He is power, and strength, and within his own soul lies the answer to his every need. He is quiet in the face of opposition knowing the great Truth of every soul.

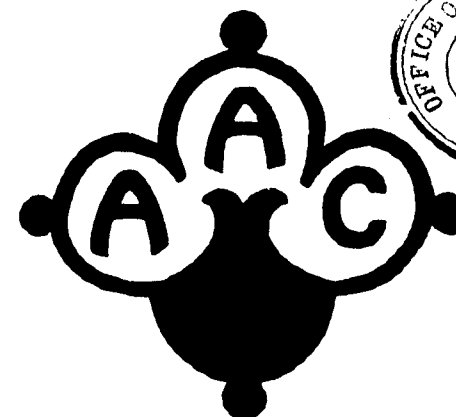
Find strength and pleasure in activity and learn that there is little excuse for bodily illness. Give of your joy and your happiness to those about you, in companionship, understanding, and activity.

In sending forth the spoken word of healing or of help, first hold the thought in intense concentration for a brief period, and then release it, let it go. Even as in mailing a letter, when the work of writing the words has been accomplished one does not hesitate to mail it in order that it may reach the one for whom it is intended. But were one to stand before the mail box and debate whether that letter would actually reach the person or no, the good within the note would never reach him for whom it was intended. Even so, when the thought has been held in consciousness, release it, send it forth, the rest is God's work, yours is done, you need have no fear to let the rest remain in His care. Only when the thought has been released from your consciousness does it accomplish its work.

In meditation, choose one thought and fix it firmly in your mind, picturing what would be resultant with the fulfilment of that thought.

In meditation let the mind and the body relax until a quietness of mind is reached and attention can be fixed upon the thought desired. Do not permit will-power or material force any part. Remain calm and poised and the power of the Word will be manifest in all you think and do. At no time remain in meditation longer than seems desired.

Helen M. Mann



CONCERNING INTELLIGENCE IN ART¹

By JAMES H. COUSINS, D. LIT.

EVEREST stands for an adventure of the spirit . . . amongst those who, from the scorching plains of India or the arid plateau of Tibet, lift up their eyes unto the hills, there may be some who mutely hope that the uttermost peak may never be desecrated by the foot of man; and that also is an affair of the spirit.

SIR FRANCIS YOUNGHUSBAND

NOTWITHSTANDING the fact that creative artists are among the most intelligent of human beings, there is a curious persistency in the notion that when an artist engages himself in the process of art-creation he must renounce his intelligence. A corollary to this claim as regards the artist is a similar claim as regards his works. They must be treated as works of art and nothing else.

And yet the vast majority of, say, the paintings of the world are bearers of significances beyond their lines and masses and colours, as one realises in an effort to make a product of the culture of one country or race comprehensible to an individual born and reared in another.

Even if, as a recent writer² claims, the spectator of art has nothing to do with anything but the understanding of "the

¹ The substance of a lecture delivered in the Brahmanavidyā Āshrama, Adyar.

² R. H. Wilenski in *The Modern Movement in Art*.

attitude, motives and procedure of the artist," still that understanding takes us to something other than the work of art; and in asking our attention to attitudes and motives, not to mention all that is involved in technique, brings us in contact with operations of the human consciousness which, while in particular instances they may not be particularly intelligent, are at any rate functions of the intelligence.

When the matter is faced at right angles and without mystification, it becomes plain that about the last thing we should expect of a work of creative art is that it should be a work of art pure and simple. All the same, it will take the notion of the non-intelligence of artists and art quite a while to perish, for it has eminent sponsors whose assured longevity as creators will carry with it the dead weight of some of their ideas with regard to themselves and their art which they appear to accept without question. Ultimately however these dried twigs on their tree of life will be found out for what they are. When one comes upon a declaration of the kind referred to in the utterances of the wise, one has only to lie low with alert eye, and its contradiction will be seen sprouting forth; for the wise can never be wholly in error, and must cancel error by truth, even by camouflaged truth. For example—

Dr. Rabindranath Tagore, in an essay on "The Principles of Literature," writes:

No man who has the gift of enjoyment ever nags or pokes any creation of Art with the questions: *Why art thou here? What art thou?* He exclaims: *It is enough for me that thou art thyself.*

This sounds conclusive. All the same it is a matter of question whether even an immortal poet, when he himself turns critic and attributes principles to literature, has the right to put up a notice-board warning other people's enjoyments that they must not go beyond the marches of his own. There are most certainly human beings who have very considerable and very uplifting enjoyment—not in nagging or poking

creations of Art, but in asking, and endeavouring to answer the questions that Dr. Tagore would hobble. In this they are in excellent company, for in the very next paragraph to that in which Dr. Tagore makes his prohibition, he himself bootlegs across the frontier of his prohibited area a fine piece of smuggled camouflaged questioning in his declaration:

Our soul has her hunger for this immediateness of realisation, whereby she is enabled to know herself. The love, the contemplation, the vision that alone can satisfy this hunger finds its place in Literature, in Art.

Now we know why art is here, and what it is. Round a corner, out of earshot of a superstition of criticism, Dr. Tagore has questioned the Genius of Art to good purpose, and throws the darkly whispered answer into the fine generalisation that Art is a means to satisfying the hunger of the soul for reality. Indeed, like the good rebel that he is, his creative imagination when put to the work of criticism still further disobeys the prohibition of his intellect against the intellectual questionings of others, by providing us with an answer to the question. What are the essentials of creative art? They are, he says, love, contemplation and vision. Now these make up the creative trinity-in-unity in the universe and humanity: the thrill of feeling that accompanies creative activity, the contemplation that guides and stabilises it, the imagination that inspires, energises and nourishes it. This is a statement of truth that is verifiable to the questioning mind. It accepts intelligence (as contemplation) as a constituent of creative art. It shows intelligence on the part of the creative artist who uttered it. It gives us a reason for regarding creative artists as intelligent beings and their works as not only enjoyable but intelligible.

It has, however, to be said in extenuation of the repugnance of creative artists to the exercise of questioning intelligence in regard to themselves and their works, that it is due

partly to a limited view of the nature and function of the intelligence, which is generally held by questioners, and which artists do not trouble to question; partly to a tendency in certain phases of art-history, particularly in western literature, to permit the domination of that limited intelligence in creative expression; and partly to a want of certainty in the use of such terms as intelligence, intellect, mind, thought, and their derivatives.

Wordsworth in "The Tables Turned" complained that---

Our meddling intellect
Mis-shapes the beauteous forms of things.

This general charge against intellectual meddlesomeness stands in so sharp a contradiction to Shelley's glorification of intellectual beauty, that it would appear that one or other of these immortal poets was talking nonsense regarding the intellect, or that the blame rests not so much with the intellectual element in inquisitiveness of beauty as in the direction in which it is used. To Wordsworth, intellect applied through scientific analysis (as the next line in the poem indicates: "We murder to dissect") commits what Yeats calls "The wrong of unshapely things". To Shelley, intellect applied through beauty consecrates all it shines upon "of human thought or form". But, as we shall see, there are degrees and directions in the realm of the intelligence, and it is the lower and descending of these that the great romantics shrink from, Wordsworth a century ago, Tagore to-day. So much for the moment regarding the limited view of the understanding principle in the human consciousness, as distinct from the responsive or æsthetical principle.

As to the domination of that limited intelligence in art; poetry to-day does certainly lend itself to it in some measure, though not yet to the extent of demonstrating a return to the classical phase of Dryden and Pope. In certain of the moderns, poetry voluntarily puts itself on the table of the

psycho-analyst as an instrument, or makes week-end excursions with the anthropologist. An example of the association of song and science is found in the poem "In a Dark Hour, Tasting the Earth" by James Oppenheim of New York. A generation ago John Davidson turned his poetry into laboratory paraphernalia. This process, in its extreme form, is putting poetry to work the wrong way about. It is using an arc lamp for breaking stones, which is not good for either. Poetry is not a pathological probe but a creative outlet.

Even the immortal masters of song have thus degraded their art. Browning did it in "Mr. Sludge the Medium" and "The Laboratory". If one makes the spiritual sacrifice which is necessary to read either of these poems, and then, after a pause for mental and emotional disinfection, reads the same poet's "Two in the Campagna," one glimpses the downward graph of thought and feeling that is in the first two, and the upward graph of life in the last. Death is signalled by disintegration. Life is integration. The sign of poetical life is the shepherding of details towards one idea-fold; not the shredding out of passion into emotional finitudes, but the uplifting and purifying of the whole range of desire by seeing it, as Browning does in the last-named poem, as an expression of infinite passion which gives the true measure of "finite hearts that yearn". Shelley, on the other hand, dismissed "Prince Athanase" when he found his psycho-analytical study approaching morbidity.

It is necessary to keep a watchful eye in poetry on those hearts that yearn. We must make quite sure that the poet of the yearning heart is not merely euphemising a sub-cardiacal impulse. William Cory, for example, a heart-yearning Victorian, in "Amaturus," begins thus:

Somewhere beneath the sun,
These quivering heart-strings prove it,
Somewhere there must be one
Made for this soul to move it . . .

He sets out the desired characteristics of this soul-moving one. She (of course, she) is sweet, reserved, almost inarticulate, (Surrey regarded "The faithful wife *without debate*" an essential of the Happy Life,) not too queenly but smiling, noble but not too proud. That is her whole inner equipment; a set of negative adornments that to-day would not move a dealer in antiques half a yard in her direction. The rest of her outfit is anatomical, each skeletal item being catalogued according to its ministration to the sense-pleasure of the yearning male. And when he winds up with his "yearning want and pain," we know what he means but does not say; and it has no relationship to the soul. We know also what Dowson means by "love" in his poem to Cynara.

Something is wrong, apparently, with terminology. If the soul is not the soul, and the intellect is not the intellect; that is to say, if someone says they are one thing and someone else says they are another; there is need for an intelligent enquiry as to the reality behind these tabs; to ignore the "thou shalt not" of even great poets when for an uncritical moment they lapse into critical obscurantism; to deny the claim of the little poets and critics that dwellers on a dark planet should legislate for the children of the sun; to seek intelligently to understand what intelligence is, and how it shows itself in poets and poetry.

We have said that there are degrees and directions in the realm of the intelligence. The two references already made to intellectual analysis and intellectual beauty give suggestions towards understanding. Intellectual analysis mis-shapes form. This is intellect, frozen and sharp, working objectively, separating leaf from leaf, limb from limb; and it is this discrete operation of the cognitive capacity of humanity that outrages the constructive instinct of the artist, as it annoyed Wordsworth. But to consecrate form there must be a laying on of hands in the apostolic succession of beauty, says Shelley; a brooding

presence that transcends the form yet is vitally related to it. This is the implication of the lines that we have quoted; but in the same poem he states the matter explicitly by addressing intellectual beauty as,

Thou that to human thought art nourishment . . .

That is to say, cognition at its highest as the intellect, and feeling at its highest as responsiveness to beauty, combined as intellectual beauty, overflow and form the river of thought. Three elements are here set out as sharers in the cognitive process; *intellect*, *beauty* and *thought*. Translated into terms of modern psychology, we have implicit in the poet's line the psychological trinity-in-unity, *cognition*, *feeling-tone* and *conation*, all part and parcel of one process and of one another.

Thus the creative imagination of the poet reaches the fact in nature which science corroborates. Working at its native level of the intuition, the creative imagination thus appears to have the power to cut across the stream of tendencies in the universe, and to act prospectively, as Shelley did when he anticipated the evolutionists in the forty-third stanza of "Adonais," and leaped so heartily over the heads of the Freudians that he is still on his trajectory of poetical prophecy towards the point in future psychological history at which science will discover "the one Spirit's plastic stress" in the form of a "complex," and having labelled it, will run into the danger of understanding it.

But the creative imagination also works retrospectively in giving new utterance to truths which are so true that they have remained unabridged by the wash of the waters and the scouring of the sand of passing ages. We realise this retrospective process in Shelley's line, quoted above, when scholarship (or good fortune in the game of putting one's finger haphazard on a page of a book) brings us to the third *valli* or festoon of the "Katha-Upanishad," the ancient Hindū

scripture of cosmic and human psychology. The first stanza of the *valli* declares that there are two beings, the cosmic and the individual soul, who jointly in the exercise of intelligence enjoy the results of their good deeds. Here again we have the psychological trinity-in-unity, intelligence (cognition), enjoyment (feeling-tone), good deeds (conation). Here we have also an anticipation of Shelley's "Thou" (intellect and beauty) as the inspirer and nourisher of activity, and finding satisfaction therein. Moreover, the position of derivativeness which Shelley gives to the external aspect of the cognitive process, thought, is paralleled in the scale of values given in "the Upanishad" when it states that the mind (in its discrete aspect) is superior to sense-objects; the intellect (the synthesising aspect of cognition) superior to the mind; and the soul (the intuition or true ego) superior to the intellect. The bracketed qualifications of the words *mind*, *intellect* and *soul* are not a personal speculation only. Both the Upanishad itself and commentators ancient and modern make this classification; and beyond the ego they place the real *self*, the self of peace or of balance, the *ātman*.

It must be remembered, however, that the English terms used by translators are used either by Hindū pandits whose knowledge of English is not subtle, or by western scholars whose approach to eastern thought is across barricades of philosophical and psychological predilection. There is need for a clarification of terms. This does not seem a matter of great difficulty if one cuts oneself away from verbal custom. Croce did it a generation ago in part, when he turned the terms *abstract* and *concrete* upside down and showed that they had been used by philosophers in their exactly opposite sense. Abstraction, theretofore regarded as the function of philosophy was shown to be the function of science. Concretion, theretofore regarded as the work of science, was shown as

¹ Stanza 10.

the work of philosophy (*con*-together, *cretum*-to grow.) But apart from these qualifying terms, there is a series of substantives that carry integral meanings, that would serve the purpose of clear exposition if accepted. The whole process of awareness, including the awareness of feeling, can be summed up in the term *consciousness*. This is the *prajña* which Shrī Shaṅkarāchārya, in his commentary on the "Taittirīya-Upanishad," presupposes as the basis of all activity. Moving towards activity it expresses itself through two modes, the cognitive and the æsthetical. These modes have three main stages each, an inner stage that is synthetical, a middle stage that is analytical, and an outer stage that is experiential. In the cognitive mode the stages may be called intelligence, thought and perception; in the æsthetical mode, emotion, feeling and sensation. A reference to a good dictionary will show the etymological justification for this systematising of words that have fallen into slipshod usages.

But to return to our main study. Shelley gives us his complete category of psychological process in the fourth act of "Prometheus Unbound," in the chorus of Spirits beginning "Our spoil is won". These spirits, as we know from other passages in the drama, are the essential living entities at the core of thought. When set free by the freeing of Prometheus they call to their service the powers of "Love, Thought and Breath" in order to build a new world to be wielded by the "Spirit of Wisdom". This is practically the first stanza of the third *valli* of the "Katha-Upanishad" over again. The Spirit of Wisdom (the cosmic intuition or ego) is related to the spirits of the human mind in Shelley's vision as the cosmic soul (*paramātmān*) in the Upanishad is related to the individual soul (*jīvātmān*). Essentially they are one. Externally they present certain fluctuating identifications that are merely modifications of their own fundamental oneness. They operate through the cognitive and æsthetical modes of

consciousness (intelligence and enjoyment in the Upanishad ; thought and love in the poet) into activity (good deeds and, elsewhere in the Upanishad, speech ; breath and creative song in the drama). In both cases the aim of the activity of the individual soul is the service of the cosmic soul.

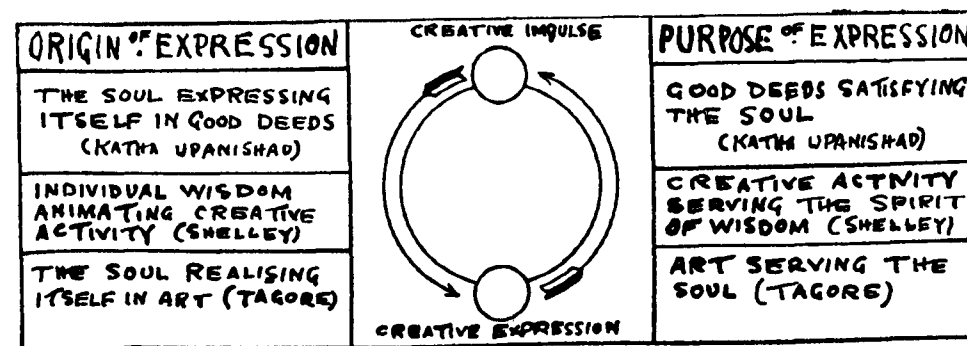
We may now lay alongside these categories that of Tagore ; "vision" which is the creative exercise of the soul, that portion of it, so to speak, which seeks to manifest itself ; "contemplation" which is the exercise of the higher cognitive mode of consciousness ; "love" which is the exercise of the higher æsthetical mode of consciousness. It will perhaps aid comprehension if we throw these matters into diagrammatical and tabular form in which the perpendicular and relatively synthetical faculty of sight may catch assurances that do not always rise out of the horizontal tracks of language.

Thus poetry, philosophy and psychology are at one in their scale of values of the powers possessed by the human entity. They are at one also in their apprehension of a spiritual origin for the creative impulse, and of a spiritual purpose which will become the test of action in a wiser age than ours. They set the power of understanding (*intelligere*) in a position between the homogeneous inner world of the ego and the apparently heterogeneous outer world of its environment. They detect an impulse moving from the inner towards the outer ; the hunger of the soul for realisation, as Tagore puts it. That realisation is accomplished when "love, contemplation and vision" build out of the rubble of things the holy places of the arts wherein the soul both feels and knows herself as one with all. In this majestic process set up by the creative impulse in the cosmos, operating from the creative centre of the individual, through the cognitive and æsthetical media of personal endowment with their grades of quality, quantity and intermixture, into an individually unique modification of the world of expression, the intelligence serves the soul in the

double capacity of directing itself outwards into the materials of experience through its lower aspect (the discrete mind), and, through its higher aspect (the synthetical mind) making the generalisations that are the hunger-satisfying food of the soul.

But the intelligence is Castor to the Pollux of æsthetical responsiveness. Neither can exist without the other ; and the proportion of each to each in the process of conscious experience gives a category of stages in the process from the 999:1 of the cognitive to the æsthetical element which represents the scientific method at its lowest in inartistic and inhumane research, to the same proportion of the æsthetical to the cognitive which represents the religious spirit at its lowest in inartistic and inhumane piety. These are extremes of the process, but human history is not without record of their frigid retorts and their bale-fires. They are the source of "man's inhumanity to man" and beast. Art spreads out her hands to both for their redemption, for the nearer it brings them to one another the greater is the area of their mutuality in which the soul can find expression.

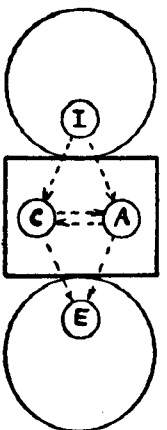
When, however, art moves from its place of poise between the hunger of the soul, whose satisfaction is its



reason for being, and the materials for that satisfaction ; when it immerses itself in the world of the discrete, and draws

criticism with it, then it becomes anathema to the high-minded, and when it floats towards the purely immaterial world it becomes incomprehensible to the materially minded. It is a true instinct that resents the masquerading of poetry as science, and an equally true instinct that puts the versification of sanctimonious sentimentality beyond the pale of literature. Yet art must share the qualities of religion, philosophy and science if it is to serve the purpose of the soul by forming a membrane through which the knowing and enjoying ego may, through a process of osmosis, find unity and through that unity, the realisation of reality.

That art is not yet certain of its own reality, its true nature and function, is seen in its oscillations between the domination of thought which marks its classical eras, and the domination of feeling which marks its romantic eras. This is the sign of spiritual timidity; of fear, on the one hand, of yielding itself to the higher "lest, having it, it may have nought beside" (to paraphrase

		KATHA UPANISHAD	SHELLEY	TAGORE
	GENERAL CREATIVE IMPULSE INDIVIDUAL CREATIVE CENTRE	COSMIC SOUL — INDIVIDUAL SOUL	SPIRIT OF WISDOM — SPIRITS OF THE HUMAN MIND	SOUL — VISION
	COGNITIVE AND AESTHETICAL MEDIA	INTELLIGENCE ENJOYMENT	THOUGHT LOVE	CONTEMPLATION LOVE
	INDIVIDUAL CONTRIBUTION TO GENERAL EXPRESSION	GOOD DEEDS AND SPEECH	BREATH SINGING	ART AND LITERATURE

Francis Thompson); of a bad conscience, on the other hand, when it turns its back on the soul and walks in

its own shadow. There are signs, however, and not always from artists or art-critics, of a turning towards the centre of things. Any movement that involves a coming together, a synthesis, is a signpost on the way towards ultimate unity. One such may be taken as example from the volume entitled "Possible Worlds".¹ In that book Prof. Haldane speaks of science and religion as forms of art. This is a different matter from metamorphosing art into a form of science or degrading it to lackeying to religious sectarianism. It implies the inclusiveness of art; and to science and religion we may add philosophy, with due acknowledgment of the fact that Croce would have philosophy include the former and exclude the latter.

When these modes of conscious activity become suffused with the creative life of art, and are drawn closer to one another by their mutual relationship to art, changes of incalculably beneficent possibility will occur not only in art and its components but in life. What those changes may be is a matter for prophecy, and is outside the scope of this study. What is to the point is the establishment of significances in art beyond the mere reactions of eye and ear and nerves. Art is the expression of the soul. On its way towards realisation of itself, the soul utilises the services of lower aspects of itself, such as we have set out above. When it becomes the servant of its servitors (as western art has allowed itself, according to Mr. Clutton Brock in his "Essays on Art," to be dragged by feverish activity away from attention to intelligence), it falls from art to artifice, from the illumination of the soul to the flame of the passions, from broad understanding to narrow reactions.

In the work of artistic redemption, the literary criticism of the future has not only the right, as has been demonstrated, of regarding artists and their art as possessing intelligence,

¹ By Professor J. B. S. Haldane, 1927.

but has the duty of questioning them as to the quantity and quality of their intelligence; and the response to such questioning will yield many revisions in the valuations of poetry to-day. Poetry rises or falls in value according to its significance. Shelley spoke of a "subtler language within language," and to detect this the literary criticism of the future will bend its ear. Says Professor Gilbert Murray: "In good poetry no single statement bears its face value; it means indefinitely more."

With which gesture from a critic who is also a creator and scholar we may confidently pass on to the study of some of the manifestations of intelligence in art.

James H. Cousins

THE MEASURE OF A MAN

By HARRIE VERNETTE RHODES

IN a vision I behold the foundation of man's life upon earth. This foundation is four-square and its corners are Life, Harmony, Labour and Worship. Upon this foundation is built the fullness of man's manifest life and activity, and is that on which he grows and evolves in preparation for higher life.

The first corner, "Life," is that power in man which vibrates in accord with the natural laws of creation. All life is energy in vibration and the fullness of life in man is ever vibrant energy which creates, renews, sustains and retains, thus endowing him with ability to live and grow.

When man lives in unity with natural laws he manifests Harmony in his physical body and all its activities. Thus he expresses Health and radiates health vibrations which are in perfect agreement with nature's laws which God has made.

Man, vibrating with the power of true health or harmony, finds himself impelled to express his power in Action or Labour. Through experience he learns that there are two lines of activity possible, one destructive and one constructive. As he evolves he learns to discriminate between the activity which is useful and that which is useless, and puts into his labour the intelligence of harmonious, constructive ability.

As man grows, he comes to realise in a measure the marvellous Intelligence who creates and sustains all manifested life, and he finds within himself a recognition of Power and Wisdom greater than he can comprehend. His increasing understanding calls forth a response with a rush of gratitude and worship. This response comes from within and is the spiritual power which is God-like. Thus man awakens within himself the knowledge of his Higher Self and its God-like propensities.

Man is a triune being, body, soul and spirit, each vibrating at its particular rate of vibration. As he learns to live harmoniously in his physical life, his rate of vibration increases and in time he

"tunes in" with his Soul. Having raised himself into this unity, he comes in touch with this Real or Spiritual Self.

He finds that upon all planes of life his several divisions are moulded and guided by Mind. Upon the physical plane his body is managed by the lower mental or earthly mind. The Soul is directed by the psychic mind and the Spirit is in unity with Spiritual mind.

When man has become a unit, or three-in-one, he finds that the *Ultima Thule* of man is unity with God and that to live in that high estate he must radiate love, for Love in man is GOD MANIFEST.

Harrie Vernetta Rhodes

JOSEPHINE BUTLER CENTENARY

APRIL, 1828—1928

JOSEPHINE BUTLER, to whom we all bow in admiration for her pioneer work among women, was the gifted and inspired leader of the movement against State Regulation of Prostitution. Born in April, 1828, the centenary will be celebrated this year of "the most heroic and the most sympathetic figure of the nineteenth century."

More than fifty years ago, when the problem of prostitution was not even spoken of in public, this woman, armed only with a passionate belief that no healthy social conditions could be founded on inequality and injustice, challenged and finally destroyed a system which in matters of morality made one law for men and another for women.

The Contagious Diseases Act, with its periodical medical examination of women, aroused the profound and righteous indignation of Josephine Butler. No longer could she keep silence, and after much mental struggle she answered the call "though it led her straight from the shelter of a happy privacy to become the champion of the 'public woman,'" and oftentimes to be condemned by the public as no better than a common prostitute herself.

Writing in 1875, she says: "This system necessitates the greatest crime of which earth can be witness, the crime of blotting out the

soul by depriving God's creatures of free will, of choice, and of responsibility, and by reducing the human being to the conditions of a passive, suffering minister to the basest passions; yet no power can make her a mere 'thing,' for the soul awaits the day when it will face its destroyer, and the human nature will yet be avenged of its adversary."

And so this wonderful Englishwoman, amidst an outburst of abuse and misrepresentation from Press, public, and Parliament, lifted a banner which has never since been furled. "Nothing endures that is founded on injustice," she said. Her vigorous protests against the traffic in women and children led to the formation of a powerful International Society. The work is now being carried on by the League of Nations.

What a stigma on our so-called civilisation that this special work grows so slowly, and has not yet aroused the sympathy of public opinion; if it had, there would be no more traffic in women or children, no more brothels, no more prostitutes. It is the few, the very few, who do not condone this evil. Governments shield it in this year 1928. Blessed be Josephine Butler for her courage.

W.

HUNGER FOR EDUCATION

THE SECOND ALL-INDIA WOMEN'S CONFERENCE ON
EDUCATIONAL REFORM

By MARGARET E. COUSINS, B.MUS.

THE Conference of Women which met in Delhi in February demonstrated what the Indian poetess-politician, Srimati Sarojini Naidu, expressed as "the indivisible unity of women". The two hundred delegates represented all ranks, castes, creeds and races in India, linked by the spirit of service to the young. The vision of a reformed future was in their eyes. Dissatisfaction with the past and the immediate present had generated the Conference last year. Desire to convert, into accomplishment, the Memorandum of Resolutions passed then dominated the proceedings of this second historic gathering of women from all corners of this vast subcontinent.

The occasion and the necessity for the occasion is a matter of international importance, and needs examination from the widest perspective. There is an unbroken chain of womanhood around the world. The strength of that chain is the strength of its weakest link. No thinking woman can fail to sympathise with the Indian link in this universal sisterhood when she hears that only two out of every hundred women in India can read or write any language. Even in ten years the 2 per cent of literacy of women has not risen to 3 per cent. Side by side with this is the fact that ten times as many boys as girls are educated in India. This means that nine out of every educated ten men have illiterate wives. Women are now in revolt against the continuance of this state of affairs. Women in India are hungry for education.

"Feed my sheep, feed my lambs" rings down through the ages. Women together, East and West, Hindū, Christian, Muhammadan, are preparing the love feast. They are again as in the ancient story giving the food which the Brahmins thought should be reserved only for themselves to the child Kṛṣṇa and his boy and girl companions.

Food for the mind this Conference prepared and it showed its *sāttvic* quality by daring to open the Conference deliberations by a prayer of each of the three great religions invoking Divine guidance

in choosing right ways and means of procuring and serving its offering of educational facilities to Young India. This was a feat of religious unity and tolerance in itself, particularly in Delhi where religious differences are extreme. It set a tone which resonated through the four days' proceedings right from the verses of the Korān, impressively recited by Her Highness the Begum-Mother of Bhopal before her wise speech at the first Discussion Session, down to the closing speech of the Conference by our spiritual leader Dr. Annie Besant. One of the main reforms women call for in education is "the restoration of moral teaching, based on spiritual ideals," and its corollary, the first Resolution of the Conference, was that the "The spirit of social service should be inculcated in every stage of education".

The importance of this Conference to national well-being was recognised by the City Fathers of Delhi who offered a Civic welcome to the Delegates and Reception Committee in its beautiful Town Hall, this being the first time they have conferred that distinction on any visiting body. It was a significant sign of the times in India that the women were on this occasion served with refreshments in advance of the men and waited on by the men Councillors.

East and West united to make the Conference worthy of its aim and of womanhood. Her Excellency, Lady Irwin presided over the Opening Ceremony and gave a helpful, practical address, identifying herself with the cause as a woman and not as a *Vicereine*. Her Highness the Begum-Mother of Bhopal presided over the Conference Sessions and gave the valuable experience of her Rule on educational matters in the State, where she has been supreme sovereign for 25 years. The large number of Muhammadan women present was an improvement on the Poona Conference last year, but it necessitated that the arrangements for non-admission of men were more strict. Her Highness does not find any injunctions in the Korān to cover the faces of Islāmic women, and her pronouncement regarding this and the fact that the Heiress Apparent, who accompanied her to the Conference meetings, is unveiled and wears bobbed hair, ought to exert much influence in removing the pernicious custom of purdah which works as much havoc among Musalmāns as the custom of Child Marriage does amongst Hindūs.

The Delegates attended a Debate in the Legislative Assembly in which a Member brought in a Private Bill to raise the Age of Consent from 13 to 14. Government announced that it would oppose it through a policy of caution. This Debate and the result roused the 170 women present to white heat of indignation and became the driving force which resulted in a widely representative Deputation of the Delegates waiting on the Viceroy and on the leaders of the various Political Parties to obtain their promise of support for a Law to prevent marriages before 16 for girls and 21 for boys. These Deputations have made history. Party leaders have hailed the presence and the action of the women as the beginning of a new era in the history and advancement towards the freedom of India. The

spirit of intense eagerness, change of outlook and action, eloquence, self-sacrifice, determination to win the freedom of their daughters from early marriage, child-widowhood, and immature motherhood, broke all bounds of conventionality and forced the women into effective, even militant, expression of their mandate to the men of India to secure legislation on Child Marriage. These were dynamic interviews in which "thoughts have gone forth whose powers will sleep no more". The words of one of the most orthodox Brahmin widow delegates is becoming the new slogan, "We want a new Shāstra"—and what women want they will get. Indian women are no exception to this rule.

The deliberations of the four days consolidated the women into a band of proved comrades armed for a hard struggle, but confident of victory over the forces of ignorance, selfishness, orthodox vested interests, Government timidity equivalent to reaction. Facilities and money for mass education, and teachers trained to spread education, are crying needs for all India. Educate and you set free is one side of the truth. Set free from sex thralldom and you *can* educate is the other side for girls, the side with which women have grappled in these Conferences. It is the Women's Home Rule, Swarāj of the Body and the Mind which is the Complementary to the Swarāj for the Nation, which men are working for through Drafting a Constitution. Therefore was it so fitting that the Conference of the men's United Parties, and the Conference of United women both conferred at the same time and met within five minutes' distance of one another. The only members common to both were the great Stateswoman and the great poetess, both orators, Annie Besant and Sarojini Naidu, both supreme agents of Shakti, the Power aspect of Cosmic life, Woman the Mother preserving the race, its first teacher a champion for the rights and freedom of her children, warrior for purity, bestower of Peace. The inspiration of all these qualities flowed through the meetings and sent each woman back to her home charged with a new respect for womanhood and a realisation of its responsibilities. The seed sown by two Theosophists last year in organising the first Conference is growing into a mighty tree whose fruit will be for the healing of the Nations.

Margaret E. Cousins

SOME NEEDS OF ADYAR

By A RESIDENT

BISHOP ARUNDALE is with us and, in four days, has spoken to us four times about Adyar, what it stands for, or should stand for, what it is, what it should be, how we, residents at Adyar, should look upon it and think about it, live and act with regard to it. He is trying to wake up in some of us bits which are asleep and which could be used with advantage for the improvement of those conditions in Adyar which need improvement.

As Adyar, in the sense in which I take it, does not only belong to the Theosophical Society in India, neither to those who at any time may be the residents, but belongs to the whole of the Theosophical Society so that every individual member has some little part in it, I want to mention one or two needs of Adyar. There are many more, I believe Bishop Arundale enumerated ten headings at least, but I only want to mention those to which I have given a little thought, it has been very vague thinking for my thinking has not yet resulted into any act on my part.

There are the Olcott schools, readers of THE THEOSOPHIST—and there cannot be many, as the circulation of the magazine amounts to very little compared to forty-three thousand members of the Theosophical Society—may glance every month at the financial statement and see that something has been given to the fund for the schools. Readers of *The General Report*—and they will be very few indeed—will see that most of the contributions come from a very few generous donors. There used to be five schools for the Pañchama children, three have been handed over to the Madras Corporation, two remain and it is often very difficult for the Treasurer to find the means for necessary repairs and improvements besides the general up-keep. About five hundred children come to the schools, children which otherwise would have little chance of any teaching. The H. P. B. school is at a distance of seven miles from the compound, the Olcott school is close to the entrance of Adyar, as may be seen in the small map. The pupils at the last-named school are mainly the children of our servants, gardeners, workmen at the Power-house, dairy, laundry and of those living in the "villages" around us. This fact will show you that we have a double interest in this school and we should do all

we can to improve school conditions. The infants' class—and for the matter of that other classes as well—might well do with more toys and pictures and things to occupy little hands with. Some beginning has been made with spinning and weaving and she, who is giving her services to this, no doubt has desires for expansion and improvement. The H. P. B. school has a good playground. This is needed by the Olcott school, as the school is surrounded by "villages," there is no room for expansion, but a piece of land might be found and put into order if finances allowed. The ground would have to be hardened as the Adyar soil is very sandy.

The needs of the children lead me on to the needs of the parents. There is a village improvement society in Adyar and they have done what they could for the villages round our compound. (An Indian village may mean a collection from thirty to a hundred houses). But they have no authority, as the ground on which these villages are built belongs, in one case to a Temple, in another to a landowner, and nothing can be done for instance to eliminate the toddy shop. A very few of the servants have a dwelling in the compound, but practically all the people employed in the compound live at various distances from their work and under conditions which we ought not to tolerate. It has been the dream or, shall I say, the ideal of many of us to have "an ideal village," with suitable dwellings, sufficient water, proper sanitary conditions, places for cattle and land for their grazing, some arable land, that the inhabitants may learn to grow some of their vegetables and herbs, with shrubs and flowers to teach them beauty. There should be a craft shed for spinning and weaving, the cotton to be supplied by the shrubs growing in the village. It is essential that those who, during part of the year, work on the land should have something to keep them busy and provide them with some earnings during the rest of the year.

An Indian family generally consists of so many members and while one member may be a wage-earner in the compound there may be a mother, sisters and brothers or widowed relations hanging about with nothing to do. Their small earnings would raise the economic condition of the family but, above all, many would have the opportunity of development.

There are many very great difficulties in the way, there must be ground, there must be capital to invest in the building, etc., there must be the right sort of settlers who are willing and this is no small matter with the many cast distinctions, there must be continual efficient supervision, there is the question of rents to be fixed which should be within the means of the tenants and at the same time ought to allow a surplus for repairs and interest on capital invested, wherever this latter may be got from. All these form a problem which needs a great deal of working out, but we should be able at least to work towards its solution for the time being; for the standard of living will have to be raised continually so that there will be the joy of working at something new continuously.

Looking at the map of the compound¹ for a suitable piece of land adjoining it for our ideal village, it will be noticed that on the river side there are some narrow strips which do not belong to the Society. And these should belong because then it could be seen to that the embankment is kept in proper order. There is a footpath along the river side, from Arundale bungalow until some way past the Brahmavidiya Ashrama, the bank is in good order, a few trees, no undergrowth so that it is shady and yet an open view on the river; further on, where the land is not ours, a tangled mass of undergrowth which is an inadequate hidingplace for all sorts of rubbish and dirt, the river is hidden, there are many lovely trees all along but one cannot properly see their beauty. Whenever one passes that way—and there are not many, while the few do not go often as the smell of the rubbish is unpleasant—the desire to set to work with hatchet and knife and spade is strong but the desire has to be stifled, for the bank is not ours and there is no money to spare for the clearing up. It should be mentioned that the Executive have tried to buy the bit of land from the Government—but Government is not willing. Who shall say for what reason?

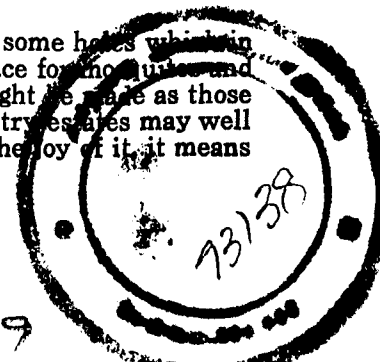
I suppose that some have read the garden report, showing that during the year 1926, the cost of the flower gardens was partly covered by the product of the fruit garden; there was still a deficit of nearly four thousand rupees, but it is hoped that soon there will be no deficit. During 1927 twelve hundred trees died owing to the exceptional heat and the lack of rain. The sale of them will about cover the cost of removal, they were not valuable from a marketing point of view, but very valuable from the beauty point of view. A good many young trees ought to be planted again but we cannot afford this as the trees would have to be watered for some years to come and this means a great deal of expenditure in labour. Not to replant seems a mistake for the trees which only just survived last year may not be able to stand another hot season and already the big monsoon failed to bring enough rain.

You will find the dairy on the map: have you ever worked out the problem of a dairy on a Theosophical basis? Part of the problem is that it means pensions for the old cows and every one will readily understand that these cannot be provided for by the income derived from the sale of milk and young bullocks. There are many more needs, we have outgrown the Masonic Temple, the Liberal Catholic Church has only a temporary abode, of the Synagogue and Mosque not much more is to be seen than the foundation, the Parsi Temple is well on its way towards accomplishment but not finished.

The grounds here and there need attention, some holes which in monsoon time fill with water, offer a breeding place for mosquitoes and should be filled in, and more improvements might be made as those who have to do with the management of country estates may well imagine. They never come to an end, that is the joy of it, it means

¹ See Frontispiece.

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continual growth. It needs the help of the whole Society to make the growth possible.

This brings me to another point, the desirability of having the Theosophical Society in every country represented here at Adyar. This representative would form the special link; besides his own special work which he may have come to do here, he would inform himself of and take an interest in all the Adyar doings and report to his own country. These representatives should change every few years, that there may be the advantage of different points of view. Think how useful it would be to have at Adyar one member at least of the forty-three countries in which Theosophy lives. A direct link between Adyar and each country, who could explain in his own language the different needs on either side.

I mentioned the small circulation of THE THEOSOPHIST, somewhat over two thousand for forty-three thousand members. Does every member know of its existence and do those, who do know, realise that it is the INTERNATIONAL magazine of the Society, the monthly organ of the President edited by her. Month after month you will find our President's words in "On the Watch-Tower" and how many of the forty-three thousand members take heed of them or even read them?

I know that every country has its own national magazine, that for the non-English speaking countries there is the difficulty of language, that comparatively few members can afford to take in more than one magazine, but is there no way of making THE THEOSOPHIST an international magazine that is read internationally? Surely it is possible for the editors of the national magazines and bulletins to devise some means, submitting these to the editor of THE THEOSOPHIST, to work more closely together. It should be possible to make THE THEOSOPHIST accessible to each member, its pages should be used as one means to strengthen the bond of international brotherhood, a bond which encircles the world. The foregoing are a few suggestions to some of our needs, there are many more.

Adyar

A Resident

February, 1928

SEEDS OF INTERNATIONALITY

It is reported from South Africa that the arrival of a representative of one of the sections of the League of Nations in a country so far removed from Geneva cannot but impress itself on the popular imagination, which has scarcely yet grasped the fact that the League and its subsidiary institutions are sober realities. The most powerful weapon of the League is public opinion, and visits such as these will go far towards ensuring that the public opinion which the League is endeavouring to shape, is based on sound knowledge.

From Canada we hear that in some schools time is given to the study of a pamphlet drawn up by the Canadian League of Nations Society. The Toronto Home and School Council have offered four medals for an essay on the League of Nations by the junior and senior pupils of the Toronto Public Schools.

The Secretary of the Illinois (U. S. A.) branch writes that sentiment concerning the League has swung from indifference and opposition to a healthy interest. Business men as well as the farmers are becoming increasingly interested in the economic work of the League.

The following is the first article of a treaty signed between Spain and Portugal:

"The Contracting Parties undertake to submit to a process of conciliation any disputes or conflicts of whatever kind which may arise between them and which cannot be settled diplomatically within a reasonable time. Should the process of conciliation not give satisfactory results the dispute or conflict shall be submitted to the Permanent Court of International Justice."

"No one who has ever known war" says Admiral Philip Dumas, "wants to repeat the experience. It is a disgusting, loathsome, horrible business. One of the greatest dangers is the immunity enjoyed by politicians. At the conclusion of a war," he said "I would like to see all politicians court-martialled, and if it were a war in which I had been engaged, I would like to sit upon that court-martial."

On Armistice Day Mr. H. N. Casson, lecturing to a large audience in Berlin, said: "These boys never saw the war. They are free from

the hate and the horror of it. What are you teaching them? Are you training them to be ready for another war? Are you teaching them that war is glorious? Or are you warning them to be wiser than their fathers? Are you giving them a chance to live in peace with other nations, or are you teaching them to kill and to be killed?" The audience rose to its feet and applauded and cheered. A NEW SPIRIT HAS COME.

CECIL PEACE PRIZE

A PRIZE of £100 is offered yearly for an essay on some subject connected with the maintenance of international peace, and having some bearing on the principles or work of the League of Nations.

It is open to all students, without distinction of sex or nationality, of any university or university college in Great Britain or Northern Ireland, who have not yet taken their degree or attained the age of 25 years. The subject for the year 1928 is:

"HOW FAR CAN INTERNATIONAL ARBITRATION
(IN THE WIDEST SENSE OF THE WORD) BE
MADE A COMPLETE SUBSTITUTE FOR WAR?"

The essay must be sent in to the Secretary, Universities Bureau of the British Empire, 50, Russell Square, London, W.C. 1, so as to arrive on or before November 1, 1928. Each essay must be headed with a motto and accompanied by a sealed envelope having the motto outside, and the name and address and the university or college of the candidate inside, together with a note of his university standing.

Any candidate who wishes his essay returned should enclose inside the sealed envelope, another envelope adequately stamped and addressed to himself, in which his essay may be returned to him.

There is no limit of length prescribed, but it is suggested that a length of 10,000 to 12,000 words would generally be sufficient. Essays should be typewritten.—*Headway*.

PROJECTED LAW¹

THE ENACTMENT, PROMULGATION, AND ENFORCEMENT OF WHICH WILL UNFAILINGLY PREVENT WAR AMONG NATIONS²

WHEREAS the elected Representatives of this Nation, lawfully assembled for the purpose of their legislative duties, find a growing desire on the part of Mankind to abolish war in order to avoid its disastrous consequences to neutral, vanquished, and victor alike, and . . .

Whereas it is felt that war is never caused by the public at large, but through misdirected power, or mistaken patriotism, or personal ambition of their rulers, i.e., members of the government, and

Whereas this Nation wishes to become the first to enact a Law that forever abolishes war, which no set phraseology or idealistic tendency can arbitrarily "outlaw"; therefore

Be it now Resolved:

That, in case this Nation at any time becomes involved in armed conflict or war with another nation, . . . imperialistic, defensive, or other purpose, the following measures shall, within ten hours after the beginning of hostilities or the formal declaring of war, be carried into effect, to wit:

A. There shall be enlisted as simple soldiers or simple sailors, *with rank of privates*, in the Nation's armed forces on land (although only in the infantry shock-troops), or at sea (although only for service on board submarines), or in the air, for the earliest possible participation in actual hostilities under fire against the enemy, the following persons:

1. the Head of the State, if male, whether president or monarch,
2. all male blood-relatives of the Head of State, having attained the age of sixteen years,

¹ Slightly abridged.

² His Excellency Frits Holm, D.C.L., LL. D., D. Litt., Royal Yacht Club, Copenhagen, Denmark, has the honour of presenting this manuscript.

3. all civilian officials, and military, naval, and air officers, attached to the household of the Head of State,

4. the Prime Minister and other Secretaries of State, as well as all Under and Assistant Secretaries of State, of the government, except the Secretary of State for Peace, hereinafter mentioned,

5. all Representatives, elected by the Nation for legislative work, videlicet: all members of parliamentary or congressional bodies, of both lower and upper houses, *except such members as voted openly against said armed conflict or war*,

6. all bishops and prelates, or ecclesiastics of similar rank, of the Nation's Christian and other Churches, whether State Churches or no.

The above enlistments as privates are for the duration of the armed conflict or war and are enforced in disregard of the individual's age and, or, condition of health, upon which the military medical officers will pass *after* enlistment.

B. There shall be enlisted as simple nurses or servants in the medical auxiliaries of the army, and for service only at the front, as near actual hostilities under fire as dressing-stations and, or, field-hospitals are established, the following persons:

7. the Head of the State, if female.

8. all female blood-relatives of the Head of State having attained the age of sixteen years; and all male relatives according to A-2,

9. all female officials, attached to the household of the Head of State, and all male functionaries according to A-3,

10. all present wives, all daughters of present marriages, and all sisters, provided said women are entitled to vote at general elections, of the persons mentioned under A-(1-6).

The above enlistments as simple nurses or servants are for the duration of the armed conflict or war and are enforced in disregard of the individual's age and or condition of health, upon which the military medical officers will pass *after* enlistment. (Women, however, are exempt from enlistment in case of pregnancy or lactation until one year after date of last confinement.)

C. Promotion in rank, even for conspicuous military or medical service, is denied the persons mentioned under (A and B) for ever; but their services, if worthy, may be recompensed with available national decorations.

D. The official positions vacated by the enlistments of the persons under (A and B) shall be filled immediately by their pre-elected or pre-appointed deputy-successors as follows:

x. the position of Head of State is filled by the Secretary of State for Peace, hereinafter mentioned,

y. the positions of Prime Minister and of other Secretaries of State, including Under- and Assistant Secretaries of State, are filled by the successors deputed for that purpose at the preceding general elections, or by previous appointment by the Head of State,

z. the positions of the elected Representatives of the Nation, except those who voted against the armed conflict or war in question, and *who therefore remain in office*, are filled by their deputy-successors, designated at the preceding general elections, and

Be it further Resolved:

That no armed hostilities of any kind whatsoever can be begun without a previous two-third's vote of the entire parliamentary body, assembled in one chamber, cast in favour of commencing an armed conflict or war, whatever its nature, and

That, inasmuch as war will become extinguished through the present Law, the Committee on Disarmament of the elected Representatives of the Nation be forthwith directed to draw up in detail a plan for the abolition of the armed forces of the Nation, a small remnant of which shall constitute this Nation's contribution towards such international protective police force as the security of nations may require by treaty against piracy, banditry, etc., . . . and

Be it finally Resolved:

That the actual enforcement of this Law, should that contingency ever arise, be entrusted to a special body of five-thousand male voters, all avowed believers in peace, to be organised immediately by the three principal peace societies of the country under the supervision of the Secretary of State for Peace, whose appointment and department are provided for in an annex. . . .

Postscript:

In editorially discussing the above Project, the paramount issue appears to be, whether its enactment into Law abolishes war or no. If it does, the Electorate can force it through.

February, 1928.

FRITS HOLM

THE THEOSOPHICAL FIELD

MR. G. E. MONOD-HERZEN discovered, through one of his Chinese friends, that the inscription on the envelope of a letter of the Master K. H. to C. W. Leadbeater,¹ should be read as Chinese characters, vertically instead of horizontally. Their meaning can be translated in two or three different ways: "This may be considered as a great and good luck." It can be interpreted also like this: "This may be used as a great and good omen" or ". . . as a great and good talisman". When this inscription is placed horizontally, then the first three characters look distinctly like: *Kho*. (*Revue Théosophique*, October, 1927.)

* * * *

In my "Monthly International Theosophical Convention", as a rule, I meet a good number of representatives of different countries. They come to me chiefly from other than English speaking National Societies. Their appearance is familiar to me; all neatly dressed, none of them extravagant, on the contrary, they seem to try to be economical and yet most of them aspire also to some artistic effect. Some show the mystic or occult air about them, some are very reserved and discrete in appearance. They are all welcome friends of mine. This time I have them here from some seventeen to twenty countries speaking eight different languages. Except for one, I can understand their language, and I am glad to know about these countries and the people they represent; I try to think through their minds, feel through their hearts in order to understand them better. I keep them here every time as long as I am permitted to do so, but they never go away without telling me all the news about their countries. And when I am acting as an interpreter for them, I have the opportunity to experience their pleasures and difficulties over and over again.

I wish, I could have these representatives here at a Monthly International Theosophical Convention in truth, not only in my imagination, for I see them only through their writings in the different Theosophical magazines of the various National Societies.

¹ Published in Vol. XLVIII of THE THEOSOPHIST, February, 1927, p. 527.

Their news may not be startling, yet if we try to trace the beginning of great happenings, we often find that an apparently small cause was their origin.

It is not exactly the news picked out of the numerous magazines but the atmosphere in the different countries, and the general attitude of the members of the Theosophical Society that can be perceived through them.

Brazil.—Last October Dr. Juvenal Meirelles Mesquita was elected General Secretary. We hope, that the members will give him their whole-hearted support in fulfilling the mission of the T.S. "to increase our power for work in the service of the Masters . . ." as he himself expresses it.

The Path of Karma Yoya, Bhakti Yoga and Jñāna Yoga, leading to the same Mountain, are well represented on the new cover of the official organ *O Theosophista*. On the winding road the majority of mankind advances, while the few, climbing the steep direct Path, are welcomed and encouraged by the Guardians of Humanity. On the mountain top in the Eternal Light of the Flame all is consummated.

Greece.—Through France we receive the good news of the formation of a new Lodge called "Orpheus". Our best wishes for the members, who gather in the name of the Teacher Orpheus to spread the Ancient Wisdom in New Greece.

Peru.—*Teosofia* edited by the "Krishnamurti" Lodge of Peru is a welcome representative of the Peruvian theosophical world, which should help the members to form a National Society of their own very soon.

Mexico.—The T.S. in Mexico opens her doors to all movements for the spreading of noble ideas. Under the auspices of the T.S. several lectures were delivered by non-members, who gave their views on the different religions, on Rosicrucianism and many other subjects.

This may serve to remind some of us, who are apt to create a Chinese wall of Theosophical-technical slogan around ourselves, that many are the Paths and all lead to the One.

Puerto Rico.—The idea of the foundation of the "Krishnaji Theosophical Community" was responded to by immediate donations, which should encourage the initiators of this idea.

Chile.—The local Lodges are holding public courses for Mental Concentration in four different towns. This is just one sign of the general tendency of our Society, which is, to lay more stress upon spreading the teachings and the benefits of the teachings of Theosophy to the greatest number of people, instead of concentrating on recruiting new members.

Bolivia.—A new Lodge and a new Study Group were recently formed in Oruro, Bolivia. The Lodge's name is "Alcyone" and is affiliated to the Argentine National Society, which has now two Lodges of the same name.

Spain.—The T. S. in Spain is rapidly recovering from somewhat trying experiences; may she fulfil her destiny to become the spiritual fountain for some twenty Spanish-speaking, young nations of America. The recent visit of the Vice-President, Mr. C. Jinarañadāsa, gave such an impulse to the Theosophical movement that it requires increased effort on the part of the officials to cope with the rapidly growing activities within the Spanish T. S.

A. GLÜCKLICH FELIZ

PIT PONY LEAGUE¹

THIS is a new Society which has come into existence with the one special object of drawing public attention to the cruel conditions under which our little underground animal slaves are still forced to live and work.

The League asks specially that horses and ponies in mines shall be allowed to work only one shift during twenty-four hours; that more stringent regulations be made to prevent their rubbing under low roofs; that roadways be made easily passable; that pure water be provided in all working places for the animals, that broken-winded and greasy-heeled, old, and worn-out horses be withdrawn from the mines; that reserve horses and ponies be kept at every colliery for

¹ Extracts.

special need or emergency; that a limit be placed to the number of years any animal shall be employed underground; and especially that determined efforts be made *to introduce mechanical haulage in place of animal haulage in all mines* . . .

Mr. D. Jeffrey Williams, who was the chief speaker, and has had fifteen years' experience as a practical worker in mines, pleaded the cause of the wretched horses and ponies . . .

He stated that in the last five years the number of ponies who died and were destroyed as a result of injuries was 13,848, and the number of other injured ones was 37,672, making a total of 51,520 killed and injured during the five years.

Many thousands of ponies, he said, were worked two shifts of eight hours per day for three or more days a week, that the Mines Department itself "authorised" double shifts for three a week in South Wales, and that ponies were often worked double shifts on end every day of the week. The Northern Division Report of H.M. Inspector of Mines for 1926 mentioned that in some mines ponies worked for fourteen and sixteen hours on end for continuous shifts throughout the week . . .

In many Divisional Mines Report it is stated that all the collieries were visited "at least once during the year" by the horse inspectors. In view of this, it was not possible for inspectors to know much about the conditions between their visits, and it was no wonder that miners told him that the inspection was "a farce."

Mr. Williams also called attention to shocking cases of ponies rubbing under low roofs mentioned in the 1926 Swansea and Yorkshire Mines Reports, and also to similar cases given in recent Scotland and Northern Reports. He said this form of cruelty was indefensible, yet, because of the heavy pressure of mine roofs, it would be often found in some pits . . . and the continued use of old and worn-out horses.

HON. SEC. D. JEFFREY WILLIAMS,

10 Park Place, Cardiff, Wales.

SOWN MANY TIMES

WILLIAM PENN¹ writes in 1693: The world is certainly a great and stately volume of natural things . . . But alas, how very few leaves of it do we seriously turn over. This ought to be the subject of the education of our youth, who at twenty, when they should be fit for business, know little or nothing of it. We are in pain to make them scholars, but not men! To talk rather than to know, which is true canting.

The first thing obvious to children is what is sensible; and that we make no part of their rudiments.

We press their memory too soon, and puzzle, strain and load them with words and rules; to know grammar and rhetoric and a strange tongue or two, that it is ten to one may never be useful of them; leaving their natural genius to be mechanical and physical, or natural knowledge uncultivated and neglected; which would be of exceeding use and pleasure to them through the whole course of their life.

Alexandre Vinet said about a century ago: I desire man to be a master of himself that he may be the better servant of all.

The true meaning of freedom in education lies first in giving children the knowledge and mastery of necessary skills so that they can function effectively in the world to-day, and doing it in so small a part of the day that time is left for group and creative activities.

DR. CARLETON WASHBURN

We must learn to distinguish more and more clearly between false freedom, which is mere license, power, egotism, and the true freedom which means rising to the highest pinnacle of active personality "full-summed in all its powers," through the acceptance and mastery of limitations, through the thrusting out of the subjective into an objective process of becoming and creating, in which process we are all, and wish all to be, co-operating agents.

DR. ELISABETH ROTTEN

¹ Some Fruits of Solitude.

The only right way for each is the way that he hews out for himself through the jungle of life, making a path for his feet to tread, helping sometimes to blaze the road, knowing that he has found that which is worth finding, but not insisting that each shall travel along the same road to meet him.

ANNIE BESANT

THE VALUE OF SILENCE RATHER THAN OF SPEECH

There is a still more searching question to be asked: Is it possible for a man in public life nowadays to become or to remain great? The question may be put in a more concrete form. Can any man endure excessive speech-making and overwork without his intellect being impoverished and his character stunted? The adverse effect of overwork cannot be denied, and it is notorious that under modern conditions every man who attains to high office is overworked, and, most of all, every Prime Minister. The evil of making too many speeches is perhaps more subtle, but it is none the less serious. A certain amount of speech-making is good for any man. It clears and develops his thought, strengthens his brain, and stimulates his character; but to demand too many speeches turns him into an expert in thinking what can be said, rather than what should be thought.

LORD GREY

A Dutch translation of the Sayings of Bhartṛhari by H. G. van der Waals has been published in the Netherlands. An interesting point to notice is that another translation from the Samskr̥t by A. B. Rogerius appeared in 1651 at Leiden, Netherlands. This was the first book of Indian literature which became known in Europe.

Hence even our apparently most material sense is dependent on the omnipresent medium (ether) on which alone we can directly act, and through which all our information comes. It is the primary instrument of mind, the vehicle of Soul, the habitation of Spirit. Truly it may be called the living Garment of God. . . .

Depend upon it, nothing is easy, nothing petty, nor is anything haphazard, things are not left to chance. Everything points to a rational Scheme or Plan, of which we know neither the beginning nor the end, but towards the fulfilment of which we can help. In face of all that, shall we allow ourselves to squabble about trivialities? Shall we crawl about on the surface of the planet and sting each other here in the dust and die? . . .

Or shall we realise that we are the heir of all the ages, that the destiny of mankind is being partly entrusted to us, and that humanity has a future, a potential future, beyond our wildest dreams.

SIR OLIVER LODGE

Everything which divides becomes evil, by the very fact of its dividing.

A. BESANT

Complex though the study of plants and animals may be, yet one thing is clear; nothing lives unto itself, life is a great organic unity whose multitudinous members are entirely dependent the one on the other. In some cases this interdependence is not apparent on the surface although a more careful examination will always reveal it, in others there are definite associations, two entirely different creatures being dependent on one another for food, shelter or reproduction, while finally there is a still more intimate partnership in which the members live in the closest possible relationship—one form of life actually within another.

C. M. YOUNGE

When God wanted to observe Himself, He wanted mirrors bright on one side, and obscure on the other. Men's bodies contain "hearts" which are bright on one side and obscure on the other. He manifested Himself on the bright side. The more the heart becomes brighter, the plainer it reflects God. Multiplicity is in hearts and not in the observer, hence soul which is a reflection of God is one . . . The brightness of the mirror reflects the face of the observer. The mirror of the "heart" is covered with obscurity on one side, which is called materiality. In this way the sight of the observer is thrown back on himself; reflection is therefore a mere name for this, which really does not exist. It is the face of the observer which is seen. Multiplicity of faces is owing to the number of mirrors, while the face is merely one; there can be no multiplicity of one face without the multiplicity of mirrors of different sizes, makes and colours; herein the observer makes a mistake that one thing has become many . . . He made mirrors of Himself, calling their bright side by the name of heart or mind and their obscure side by the name of body. He displayed Himself in the bright side. The mirror and reflection and observer are one and the same reality . . . The brilliance and obscurity are only the means of observation . . . There could have been no observation, if there were brilliance only or obscurity.

THE SECRET OF ANA'L HAQQ

THE BARON DU POTET

[With reference to the review of *Magnetism and Magic*, by Baron du Potet de Sennevoy, translated and edited by A. H. Edee, in the February number, 1928, of THE THEOSOPHIST, your readers may be interested in the following from the February number of THE THEOSOPHIST, 1880.]

THE BARON DU POTET, HON. F.T.S.

By H. S. OLCOTT

President of the Theosophical Society

AT the foundation of the Theosophical Society its membership was divided into the three classes of Active, Corresponding and Honorary Fellows. The Diploma of Honorary Fellow was to be conferred only upon such persons as had contributed in an eminent degree to the advancement of Psychological Science. Since that rule was adopted this diploma has been voted but twice—once to a certain mystic of Western birth but long Eastern association, whose name it is not permissible to divulge but whose occult knowledge and personal characteristics can only be compared with those of that marvel of the eighteenth century, the Count de St. Germain, and now upon an illustrious Frenchman—the Baron Jules Denis du Potet. In accepting from us this mark of homage Baron du Potet confers distinction upon the Theosophical Society. The expression of his sympathy in our work and approval of our designs, when couched in such terms as he employs in the letter to the Society's Corresponding Secretary, gives a definite value to the diploma of every Active and Corresponding Fellow. For, foremost among the great Western psychologists of this century stands this Apostle of Magnetic Science. He, more than any other European experimentalist has sounded the depths of human nature, and made easy the comprehension of the secret thought of the Indian sages. For the mysteries of man and of nature can only be seen, studied and understood, by the developed faculties of the soul; and Mesmerism, or Animal Magnetism, is the science of that part of us which we, Western people, clumsily call the soul. In attempting to teach our young Indian members the meaning of Indian philosophers, we have begun by showing theoretically and experimentally what Magnetism is. And the Baron du Potet has done more than any living man of the past century to show what are the possibilities of human magnetism. The scientific world has honoured him in degree, though far less than his deserts, while still alive; after his death monuments will be raised to him which will bear the tardy eulogiums withheld until then through envy or moral

cowardice. So it is always, and Saintime expressed a real truth when he wrote, "The penalty of greatness is isolation."

Our new colleague, who recently celebrated his eighty-fourth birthday, has been practising therapeutic magnetism for about sixty years, and during this time has healed more sick persons and achieved more marvellous cures, than perhaps any physician of our days. His benevolent spirit has made him devote his noble powers to this object rather than figure as a mere wonder-worker, although in this respect he stands without a peer. Those who would satisfy their curiosity upon this point and who can read French, should consult an 8vo work of his, published in 1821 at Paris, entitled *Exposé des expériences publiques sur le Magnetism, faites à l'Hotel-Dieu en 1820*. It may be found in any European Library.

Baron du Potet is descended from the Dukes of Burgundy, that is to say from one of the greatest and most illustrious families of France; but his own eminence as a man of science, and especially as a benefactor of suffering humanity, confers a lustre upon his name which no quartered shield or family escutcheon can add to. May he see yet many more natal days dawn upon him, before he pays that tribute to death which is exacted from us all at our appointed times. The age can spare many a younger man.

Following is a translation of the text of his letter accepting the diploma of our Society:

PLACE DES PLATANES
MAISON DES BAINS
Nice (Alpes Maritimes)
12th December, 1879

MADAME,

It is with extreme gratification that I have learnt of the existence of your Society.

To seek after the truth in that cradle-land where it was once honoured, to cultivate it for the happiness of all, to bring out in full splendour this ray of the divine power—this is to labour for humanity, and to remind the world that a divine Power exists, and that man possesses in himself a ray of this Power by means of which he can remount to the very source. Some day all men, by perfecting their inner selves, will become seers.

Thanks an hundredfold, for the honour which your Society has done me. I accept with a great joy the diploma of Honorary Fellow of the Theosophical Society.

Receive me then as one closely identified with your labours, and rest assured that the remainder of my life will be consecrated to the researches that your great Indian sages have opened out for us.

Accept, dear Madame, the record of my pledges and my hopes.

(Sd.) BARON DU POTET

[Addressed to H. P. B., then Corresponding Secretary.—ED.]

CIRCULAR LETTER FROM THE TREASURER

ADYAR, MADRAS, INDIA

10th January, 1928

MY DEAR COLLEAGUE,

I take the liberty to invite your attention to the annexed Treasurer's Report and Balance-sheet for the year ending 31st October, 1927, and to our Budget for the current year. From the latter you will see that the *deficit* in 1928 to be met by *donations* will amount to about:

Rs. 19,410 (£1,493) for Adyar Headquarters.
Rs. 5,410 (£416) for the Adyar Library.
Rs. 24,820 (£1,909) in all.

This recurring excess of expenditure over our regular income is unfortunately unavoidable in the absence of an adequate Endowment Fund and in view of the increase in the cost of wages, of building materials, etc., and the necessity of improvements in many directions. In reality the total expenditure for our Adyar Headquarters, comprising 262 acres of land with many buildings, is very moderate and can only be kept at the present level owing to the fact that all the chief workers give their services free, paying even for the cost of living at Adyar, or are at most paid a living wage.

You will notice from our Income and Disbursement Account that whereas our Expenditure in 1927 amounted to Rs. 72,836-6-0, the 10% Dues contributed by our Sections came to Rs. 23,522-11-7 only (including Rs. 3,825-14-0 for 1926), thus forming a small part of our requirements. It is evident that Adyar Headquarters could not possibly exist on the amount of dues; and the dues have to be supplemented by donations.

A great deal has been done in the past to improve our Headquarters so as to render them worthy of our great International Society, but many necessary improvements have to be put off from year to year for want of funds.

May I ask you to bring our requirements to the notice of your members and to invite financial help.

Remittances, preferably by cheque on London, should be made payable to the "Treasurer, Theosophical Society, Adyar" (no name) and sent to his address as above.

Thanking you in anticipation, I remain, with best wishes for 1928 and fraternal greetings.

Yours sincerely,

A. SCHWARZ,

Treasurer, Theosophical Society.

CORRESPONDENCE

THE BROTHERHOOD LODGE, AT CAPE TOWN

IN the December¹ issue (1927) is a report of the formation of a "colour" Lodge in Cape Town known as the Brotherhood Lodge. May I, as secretary of this Brotherhood Lodge of the Theosophical Society, be permitted to correct the impression, that it has been a difficult matter for the European members of our Beloved Society to overcome the colour prejudice? I would like to make it quite clear to all readers of THE THEOSOPHIST that as far as I know in the Cape Town Lodge there never has existed colour prejudice amongst its members. I am certain that nothing but love fills the hearts of the European members of the Theosophical Society in South Africa, Cape Town Lodge in particular. The members of our Brotherhood Lodge have received a standing invitation to join in all the activities of the Cape Town Lodge and we members of the Brotherhood Lodge receive nothing but kindness at the hands of the Cape Town Lodge members. Our Lodge President who is the founder of the Lodge and a member of the Cape Town Lodge has been overwhelmed with congratulations on the strength of his efforts in this direction from Theosophists all over South Africa.

This should prove to all that the Theosophists, in this country at least, are of one heart. May I now with love and deep regard close this letter.

62 Hanover Street
Cape Town

JOHANNA FOURIE (MISS),
Hon. Secretary

¹ See under South Africa, p. 374.

THEOSOPHICAL BROADCASTING STATION, 2 GB., SYDNEY

It is probably well known to many readers of THE THEOSOPHIST that our Theosophical Broadcasting Station is now well established in Sydney, Australia. In looking for new developments we anticipate that, before many years are past, television will become a household utility in the same way that radio is at the present time. It is possible that investigations along these lines will be well covered by patents which generally fall into the hands of wealthy corporations. As our Theosophical Broadcasting Station, Sydney, is not a wealthy concern we may be excluded from the use of any new inventions for lack of the means to purchase the right to use them. We, therefore, make this appeal to any Theosophists, who may be in touch with developments in radio and television, to communicate with us and to do whatever is possible to secure to us the right to use the patents in Australia. Investigation in television may be taking place in countries at present unknown to us and any assistance in this direction would be greatly appreciated.

*Adyar House, 29 Bligh Street
Sydney, Australia*

A. E. BENNETT,
General Manager

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Prehistoric Times or Milestones in the Evolution of Man, by Hattie M. Tirrell and three others (The Christopher Publishing House, Boston, 20 Massachusetts, U.S.A.); *Astrology and its Practical Application*, by E. Parker (P. Dz. Veen, Amersfoort, Holland, 1927, also *Table for Horoscope*); *A Pilgrim's Faith*, by T. L. Vaswani (Ganesh & Co., Madras); *Annie Besant en Moderne Pionier*, by Lilly Heber (Olaf Norlis Forlag, Oslo, 1927); *Hindū Ethics, Principles of Hindū Religi-Social Regeneration*, by Babu Govinda Das (G. A. Natesan, Madras); *Annual Report of the Smithsonian Institution 1926, Washington, 1927* (United States Government Printing Office, Washington);

Bureau of American Ethnology, Bulletin 85, by Sruman Michelson (United States Government Printing Office, Washington); *Regeneration*, by Babu Govinda Das (G. A. Natesan, Madras); *The Divine Vision*, by C. Jinarājadāsa, *Religion for Beginners*, by F. W. Pigott (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Servant of India (February), *Service* (January), *El Loto Blanco* (January), *Revista Teosofica Chilena* (December), *The Canadian Theosophist* (January), *News and Notes* (February), *Modern Astrology* (February), *The Star* (February), *The Theosophical Review* (February), *The World's Children* (February), *Theosophie in Ned.-Indie* (February), *Light* (February), *Bulletin Théosophique* (February), *The Indian Review* (February), *The Monthly Summary of the League of Nations* (January), *Theosophy in New Zealand* (January, February), *The Messenger* (February).

We have also received with many thanks:

The Occult Review (January, February, March), *Gnosi* (October, December), *The Islamic Review* (February), *The British Buddhist* (January), *Theosophisch Maandblad* (February), *The Star Review* (February), *Bhārata Dharma* (February), *Teosofisk Tidskrift* (January), *Theosophia* (February), *The Young Theosophist* (December), *The Round Table Quest* (January), *The Young Theosophist (India)* (January), *The Standard Bearer* (January), *Buddhist India* (October, 1927), *Teosofi en el Plata* (December, January), *Teosofi* (January), *La Revue Theosophique Le Lotus Bleu* (January), *De Ster* (February), *De Theosofische Beweging* (February), *The Cherag* (February), *The Vaccination Enquirer* (February), *The Beacon* (January), *The Vedānta Kesari* (February), *Rural India* (January), *Prabuddha Bhārata* (March), *Pewartā Theosophie* (March), *Blavatsky Press Bulletin* (March), *Peace* (February), *The Vedic Magazine* (February), *Heraldo Teosofico* (January), *Theosophy in India* (February).

REVIEWS

Dramatic History of the Christian Faith, by J. van der Leeuw, LL.D. (The Theosophical Publishing House, Adyar. Price 3s. 8d.)

The author has brought together material to demonstrate the most striking phases in the development of the Christian Faith. For the purposes of its study the life and teachings of the Founder are kept as an archetypal background upon which the theme is woven. The dramatis personæ are great personages, representative men of their day and time, "movers," who act out the story of the drama. They bring along with them their own powerful characteristics and their innate tendencies, which they use to bear upon the problems that confront them. According to the predilections of their temperament, and the outcome of their own personal struggles as well as their reactions to hostile attacks, do they identify themselves with one or other of the still unformulated aspects of the processional development of the drama. Thus they vitalise it in a living crucible before bringing it to conscious birth and directly weld it into its place as an integral part of the tenets constituting the Christian Faith.

The founders of the new religion generally disclaim all intention of starting a new Church. They stand like mediators between God and man and call from the spiritual home of the eternal city to man to let go of his impotent activities and to live a life dominated by divine laws.

Within the unploughed field of new disclosures alone the teacher sees the vision and sows the seeds, the harvest of which is gleaned by his followers; and they become the interpreters who pass on the message. Thus already in the second century essentials had become so mingled with non-essentials, that obscuration and usurpation of the former could only be a matter of time.

Previous to this date St. Paul freed the new religion from the shackles of the Jewish faith by transferring it to other countries and thus established it as a Universal Church. This, however, had to be paid for in two ways, firstly, as it was grafted on to the different

religions of the countries into which it spread, its character varied accordingly; secondly, it there aroused persecutions, and the age of martyrdom began. Though the blood of the martyrs set up the Church on solid unshakeable foundations, it tended to separate off the Church into one possessing a unique revelation, where regeneration could be won only by entering into the fold and by subscribing literally to its dogmas, as in some way an act of expiation. The apparent necessity of refuting accusations obliged Irenaeus to define the Christian Faith, this inevitably brought in limitations and dogmas. Origen and Clement of Alexandria became the founders of Christian theology and the former wrote the first treatise on theology and started the ball rolling in the direction of a mass production of theological books. Plotinus, the Father of Christian mysticism and Proclus incorporated mysticism into the movement. A superb quotation is given from the essay on the Beautiful. It is overwhelming in its feeling of bliss as of a flight of winged thoughts rising in longing to contemplate the One Beauty face to face. It was Plotinus whose cogitations lifted him into heights of abstraction, who first formulated the doctrine of the Trinity, which gave depth and clarity to the discussions on this point at the council of Nicæa, as the author tells us. The life and writings of St. Augustine are once more related in a vivid sympathetic manner by the pen of one, who possesses the clear understanding, that draws out the salient points and describes them with the same energetic ability. Throughout the book the author differentiates between the mystic Christ and the historic Christ. He skilfully leads his readers, as he unfolds the plot, to realise that from the beginning there have been both exoteric and esoteric realities, as evidenced in the lives and works of those mighty architects of the Christian structure of belief. The majority of them were devotees, who united the living Christ within to the Christ of the Universe, the Second Aspect of the indivisible Trinity, and along the path of search and union lay the mysteries of the Kingdom, whose eternal truths were revealed through the inspiration of the Holy Spirit. It is just here, in the past, as to-day, that hydra-headed controversies have arisen, hedging off the Christian from the understanding of this divine heritage in his Faith.

Deep thought and wide knowledge give this book a synthetic value and will standardise it. It is a scholarly constructive piece of work, that will receive an eager welcome.

T. H. M.

The Comte de St. Germain, by I. Cooper Oakley. (The Theosophical Publishing House, London. Price 8s. 6d.)

There has been such a demand for this book that the publishers have issued a reprint of the first edition of 1912. Few alterations have been made owing to the death of the authoress. Even should there have been any authority to delegate a revision to some one else, it would require many months of devotion to the task. Mrs. Cooper Oakley has put an enormous amount of labour into this work of love. She has collected her material from all over Europe and spared no pains in studying every document she could get permission to consult.

The vast machinery of many lives expressed in one single existence is disclosed in this absorbing book. It reads more like a romance than the merest fraction of the biography of one man. Plans, plots, counterplots and schemes reveal the workings of a multiple personality. None can unravel, much less piece together, follow up or lay bare the vast plans that underlie these hints. The master hand is here seen tirelessly attempting to help, succour and save individuals, societies, countries and continents.

The Comte de St. Germain appears during a period of over one hundred years in most of the chief towns of Europe. Reference is made to his existence half a century earlier at apparently the same age of forty-seven. His charm of manner, great wit and profound understanding of men and affairs are reiterated in several memoirs, diaries and letters. That he was loved and respected, nay revered, there can be no doubt. All who knew him well testify to his honesty and greatness. It was this superlative greatness, this superhuman knowledge that could not be accounted for, as it was above the comprehension of those with whom he was obliged to deal in order to put into execution his high purposes.

The book dwells largely upon his heroic attempts to avert the horrors of the French Revolution. His famous interview with Marie Antoinette proves fascinating reading. So vividly do these few extracts bring those times before us that we find ourselves hoping that his advice will be acted upon, forgetting that the drama took place in the long past. In vain were his efforts to avert the catastrophe. Indeed tragic is his prophecy to the Countess d'Adhemar at their secret meeting in the Recollets. In this, after outlining the immediate calamities that were to befall France, he ends on a personal note, telling her that he will see her "five times more. Do not ask for a sixth". The Countess leaves an interesting reference

to the fulfilment of these five encounters, saying she awaits the sixth "when God wills".

Political work elsewhere is dealt with and some of the letters connected with the Count's visit to England are fully reproduced in the appendices. Glimpses are given of his masonic activities which reveal the remarkable spiritual influence he exerted in this field, but, incidentally by their nature, gave scope for wrong impressions.

Besides these aspects of this marvellous man's work in the world, some instances of his furthering of science are touched upon, notably his work with Mesmer. Several have recorded their wonder at the brilliant colours for painting employed by him. He was trying experiments to make flax look like Italian silk and could dye in the most exquisite manner. Can it be that some of the dyes of which Germany holds the secret to-day originated from him?

He thoroughly understood herbs and plants. On one occasion he says he is going to England to prepare two inventions for the next century, namely trains and steamboats!

This is a timely republication and all who have not done so should seize the opportunity of obtaining a sidelight into this life of one of the great inner rulers of the world.

P. H. M.

My Journey to Lhasa, by Alexandra David-Neel. (William Heinemann, London. Price 21s.)

A striking and most entertaining book of real adventure in a real fairy land. Madame David-Neel journeyed to Lhasa as a poor pilgrim, and dwelt in the forbidden city for many months as such, in company with her adopted son, who is a Tibetan Lama. Never, I am sure, has a book of travel been written more full of real folk flavour and understanding of a country and people from lowest to highest. And never have indomitable courage, quick wits, and physical endurance such as few Europeans possess been put to such a test. As a demonstration of woman's right to a place in the sun this successfully terminated adventure should rank high in the annals of the emancipation of the "weaker sex". As an example of devotion to a chosen field of learning, and competence to deal with its difficulties, insuperable to practically all other scholars, this book and those that are to follow, entering more systematically into her studies in Tibetan mysticism and occultism, should stand as a monument to *real research*.

As an exhibition of a unique and delicious personality, full of quaint humour, and rejoicing in the delights of communion with humanity at its simplest, and with nature at her grandest, the story should warm any heart.

It is difficult to know just what Madame David-Neel really thinks and feels about the occultism and mysticism of the Sacred Land. The attitude that she presents in print to the world is that of the European rationalist. But she has proved herself an adept at disguise! I am sure she does not argue with Tibetan mystics and occultists as a rationalist, but meets them in the universe of discourse in which they live. In Tibet she is a Tibetan. Writing for Europeans, she is a European. How interesting it would be if she would utter one of her resounding mystic spells, turn us for the moment into Tibetans like herself, and then talk to us as Tibetans.

She had some remarkable experiences, of which the following may stand as an example. One evening when she and her lama adopted son had stopped to rest and she was pondering over her itinerary,

like a ghost in an olden tale, a lama appeared on the scene. We had not heard him coming. In fact, he did not seem to have come. One would almost have believed that he had just sprung out of the ground in front of us . . . He was dressed in the very plain garb of the *gompchens*, which is somewhat different in shape from that worn by the inmates of the monasteries . . . He sat down near the fire without uttering a word, and did not even answer our polite greeting . . . Seated cross-legged beside his trident . . . he looked like a statue with only the eyes alive.

Suddenly he broke his silence and startled Madame David-Neel by showing that he knew her in spite of her disguise. He dismissed her companion imperiously when he tried to maintain the deception.

The conversation which followed was a long one on subjects pertaining to Tibetan philosophy and mysticism. Finally he arose and, staff in hand, vanished like a phantom, as he had come. His footsteps made no sound upon the stony path. He entered the jungle, and seemed to melt away in it.¹

Several days later she had another similar experience.

After a peaceful rest I awoke early, or rather I thought that I awoke, for, most probably, it was only a dream born of my anxieties and of the recent meetings. The day had just dawned:

I saw a lama standing before me. He did not resemble the *gompchen* nor the *literatus* I had left on the other side of the range. He was clothed in the white habit of the *reskyangs*, his head was bare, and a long tress of hair fell to his heels. "Jetsumma," he said to me, "this dress of a poor laywoman, and the rôle of the old mother which you have adopted, do not suit you at all. You have taken on the mentality proper to the part. You were braver when you wore your *zen* and your *ten-rong*. You must put them on again later, when you have been to Lhasa . . . You will get there.

¹ Pp. 239-41.

Do not fear” He smiled with a sort of benevolent sarcasm: “*Jigs med naljorma nga* [I, the fearless yogini],” he quoted, from a poem I was very fond of reciting. I wanted to answer him, but now I really began to wake. The first rays of the rising sun gleamed upon my forehead, the space before me was empty, and through the open curtain of the small tent I only saw, far away, the shining golden roofs of the Temo gompa.’

E. S. C. H.

The Path to Peace, by James H. Cousins, D.Lit. (Ganesh, Madras. Price As. 6.)

Well qualified by long and intense studies of India's life and culture, the poet-philosopher Dr. Cousins could not have answered Miss Mayo's negative book *Mother India* in a more satisfactory way than by drawing, in a short positive essay, a vision of India's great message to the World.

The author states: But the peace that we need will not be secured unless the intercourse between the states includes Asia . . . For . . . to bring about a world collaboration it is necessary to establish understanding and sympathy between all nations. After a characterisation of the different phases of cultural progress in the world: the author draws the reader's attention to the germs of the future—“Inclusive, synthetical, intuitional civilisation that will rise, stately as a great tree of life, from the spiritual root of humanity. And this is the great message that India has to give to the world, India, the culture mother, from whom the varieties of Aryan civilisation had birth, by whom they were nourished in their childhood, and to whom they must periodically return in the aberrations of adulthood for correction, guidance and fresh inspiration.”

SUSANNE LIEDTKE

First Steps in Yoga, by Swami S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler, London. Price 1s. 6d.)

India has many valuable gifts that she wishes to distribute to the Nations of the West from her wealth of treasures which she has stored up from her wonderful past, and the sooner she attains her rightful place amongst the free Nations of the World the sooner will Western Nations be able to receive of her splendid gifts. Usually gifts are not acceptable from the hands of a stranger, and

¹ Pp. 243-4.

whether the stranger be a Nation or an individual makes no difference. For this reason alone, it seems to me that it is of vital importance that India should quickly become a free self-governing Nation within a Commonwealth of free Nations, a respected member of a family of Nations, as she is struggling to become.

Amongst her most valuable treasures are the occult sciences, and included in them is the Science of Yoga, the Science of Sciences, of which a great living teacher has written as the last process of human evolution, the process which takes the man from the human into the super-human stage. Already many Indian writers have made attempts to introduce this Science to the West, and this little book, *First Steps in Yoga*, is yet another attempt.

As the author has stated on the first page, his book merely is an outline to interest the Western reader in the subject. The book contains much that is helpful, as for instance, hints of methods of meditation for the development of the character and the mind, but when the author writes of deep breathing exercises and postures for awakening Kundalini he is treading on very dangerous ground, although he is careful to warn readers of the danger.

According to the author, apparently many different Yogas are intended to be followed by everyone in a certain order as set down by him, each Yoga, leading to another Yoga, commencing with Kriya Yoga and ending with Bhakti Yoga. This seems contrary to the usual custom whereby each type of individual practises the Yoga best suited to his particular nature.

L. A.

The Path to Peace. The Way of the Soul, by Mary Morris Duane. (The Theosophical Press, Wheaton, Illinois. Price \$ 1'00.)

To the making of this little book a great deal of experience in meditation has gone, which has been resolved into sentences full of a depth of significant meaning. There is a short foreword by Dr. Besant, and the reviewer cannot do better than quote some of what is said therein: “To the earnest and devoted some of the truths of the Higher Life are offered in lucid and pregnant language, and this little book would prove a helpful and safe guide in meditation, and, in meditation, the inner meanings would reveal themselves.”

T. H. M.

Occult Methods of Healing, by Jane K. Adams, A.B. (The Theosophical Press, Wheaton, Ill., U.S.A. Price 35 cents.)

This booklet of only 55 pages is a carefully worded introduction, not only to the curing, but to the source, of disease. And that leads on to Theosophy, as an introduction to which it is admirably adapted. This is the second edition, we are glad to see.

A. F. K.

The Ring of Return. Compiled by Eva Martin. (Philip Allan & Co., London. Price 7s. 6d.)

Starting with an explanatory preface for justifying her belief in Reincarnation, Eva Martin has collected most interesting and beautifully expressed quotations on this subject. She calls it "An Anthology of References to Reincarnation and Spiritual Evolution: from Prose and Poetry of All Ages."

A period from Ancient Egypt to the present day is covered. As she herself says, a book is not likely to be found dull reading which includes such various names as Empedocles, Plato and Virgil; Shelley, Ibsen and Victor Hugo; Browning, Nietzsche, Tennyson and Martin Tupper; Walt Whitman, Marie Corelli, Bernard Shaw, A.E. and H. G. Wells and, it might be added, many of our leading Theosophical writers.

The book, besides making an attractive present, would serve for propaganda purposes. Students and lecturers on this subject will here find useful material.

P. H. M.

The Rule of the Beasts, by V. T. Murray. (Stanley Paul, London. Price 5s.)

In the year A.D. 2030, Phtha the greatest known visualiser of his day discovers a MS. written in A.D. 1933 which shows the causes leading to the war of extermination which is supposed to occur in 1933. Poison gas and the "Omega Ray" wipe out instantaneously human life. Plagues and new and horrible diseases follow, and the few humans who remain alive in Britain find each other and then follows a return to the simple life and a closer understanding by the human of the animal kingdom, and a closer co-operation

between the beasts and man. Indeed, the power of the beasts becomes paramount and is exercised upon several critical occasions.

The bloodthirsty of every land should find much herein to give them pause.

K. G.

Miss Mayo's Mother India. A Rejoinder. By K. Natarajan. (G. A. Natesan, Madras. Price As. 12.)

A neat little book of 108 pages, refuting, and exposing the flimsy self-conceit of the book in question. The author, Mr. Natarajan is the highly respected editor of *The Indian Social Reformer* and he can be relied on to know his facts. Such a book should be sent to the friends and enemies of India, both in Europe and America, and to every place that Miss Mayo's book has reached, so that they may be read side by side.

K.

How to Enter the Silence, by Helen Rhodes Wallace. (L. N. Fowler & Co. Price 4s. 6d.)

This book is written by the well-known children's story-teller in New York. The authoress has gathered together appropriate aphorisms from Science and from the Bible and many other mystic books and weaves them together into thoughtful and interesting discourses. There are many suggestions and much excellent advice, which will surely lead its readers to arrive at a clearer understanding of their own mental complexities and difficulties, so as to reach out to greater success in meditation and enter into the Silence.

T. H. M.

The Ramakrishna Math and Mission Convention, 1926. (The Math, Belur, Bengal. Price Rs. 2.)

It is an happy idea of the Ramakrishna Mission to have inaugurated an annual convention of its activities, spiritual and temporal translating it into practical work for the benefit of the world. The Report of the first Convention is very illuminating from every point of view. The spiritual ideals of the Mission are explained by the various Swamijiis and lay members from their individual points

of view which is helpful to understand the subject better than if it were given out by a single person however authoritative he may be. Since the thirty years of its founding by the Swami Vivekananda the Mission has succeeded in establishing its centres of work all over the world, and the departments of activities in which it is engaged are multifarious as also such as needing attention. The report is a standing refutation of the ignorant objection raised against religion as a barrier for appreciation of worldly affairs and their solution, and especially so in India. The Report is got up beautifully and will help the public to understand some of the problems confronting humanity and how they can be dealt with in a spirit of selfless and understanding service.

S.

To Ministers of Christ, by Anonymous. (The C. W. Daniel Company, London. Price 1s.)

"An appeal to the God within to respect the Command 'Thou shalt not kill' by abstaining from killed food and teaching their flocks accordingly." The sub-title explains why this passionate appeal was written and sent into the world a little while before Christmas the festival in the Christian year when, more than usual, love should be spread about, when the Angels sang: ". . . on earth peace, good-will toward men."

May the booklet be widely read and more widely followed.

L. S. J.

La Divinité des Choses, by Serge Brisy. (Communauté Monada, Brussels.)

It is well to read about "things which one seems to know" in different languages. Another light is thrown on long-held opinions and one's knowledge grows. The author writes about things he has experienced, that which he gives us is alive. The whole book is an appeal to lead a simple and noble life, an appeal to each of us to forget ourself, open out towards the Light that we may in turn become centres of light.

L. S. J.

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THE THEOSOPHIST

ON THE WATCH-TOWER

THE very first thing I must do, on seating myself once more in the editorial Chair of THE THEOSOPHIST, is to offer my affectionate thanks to Mrs. Cannan, who has borne the burden and heat of the day for me during a year and a half. She is now taking a well-deserved rest, and I hope she will return to Adyar at the end of that rest with her health thoroughly restored. I feel almost as if I ought to apologise for being so strong and well, so full of life and energy, at my "venerable age," but really I cannot help it.

* *

About this time various elections take place of General Secretaries; England has very regretfully parted with that most earnest and capable servant of the Masters and Their Society, as too many duties had accumulated upon him, and I add, as President, my own sincere sense of loss from the gap caused by the compelled withdrawal of so valuable a colleague; we shall still, however, be able to rely on his wise advice in all tangled questions. Mrs. Jackson, so well known in the North, brings with her the sturdy attitude of that strong area of English independence to our more conventional metropolis. Mr. Harold Morton, who

has been Acting General Secretary during Dr. Arundale's absence, and has most worthily filled his place, has been very wisely elected to that responsible post; he is young for the heavy responsibility placed on his shoulders, but the Youth of his generation are old for their years, and bring capable hands as well as enthusiastic hearts—a fine combination.

* * *

It is very pleasant to read, in *The Canadian Theosophist*, some words expressing sympathy with some of the teachings of Krishnaji. He may perchance win some hearts there which are closed to myself, and that is very satisfactory. I venture to repeat here a paragraph from *The Adyar Bulletin* on his teachings.

The event most pregnant with great and world-wide changes is the completion of the taking "of the manhood into God" in Krishnaji the Beloved. The quiet authority of his public teachings; the calm ruthlessness with which he shatters outworn idols of convention, hypocrisy and self-deception. The holding up of ideals in their place. The cry of revolt against all shams and pretences. The throwing back of each individual on the God within. The bidding each listen to and follow "the Tyrant Voice," that peals forth from the heart. The arousing of the divine discontent, that cannot be stilled save by the discovery of Truth: these are the messages that are pealing round the world. "You are in bondage—break your chains. You are enmeshed in a web of your own spinning—tear it into pieces. You are a slave to your bodies, your emotions, your thoughts. Break your fetters. Stand up free. I am the door to Liberation. I fling open the door. Walk through it on your own feet, and take your Kingdom of Happiness."

Such, it seems to me, is the message of the Teacher to-day.

* * *

We have started in Adyar a new little activity—*Adyar Notes and News*. It is a weekly eight-page record of Adyar doings, distributed free to residents. We send a copy to each of our forty-two National General Secretaries, to keep a link between Adyar and each of them; also to the two men, Fritz Kunz and Ernest Stone, who have made "Adyar Day," first suggested by Mme. Manziarly, so wonderful a success in the United States. It is just a little chatty account of our life at Headquarters and our special lines of activity, much stimulated by the presence of Dr. Arundale, the General Secretary of the T.S. in India. I hear that some of our members—not of our members in India who joyfully appropriated him—but of those elsewhere who wish to discriminate against a form of Christianity, to over-ride our First Object "without distinction . . . of creed"—and to penalise a member because he belongs to a creed with which they do not sympathise, object to a Bishop being a General Secretary. At another time these members say that we are a democratic Society, and that the majority must decide in all elections. The latter statement is true, but people are not always pleased when the tribunal to which they appeal does not endorse their prejudices.

* * *

A dream of our President-Founder has been realised in Adyar during April. He was very eager that the Theosophical Society, in carrying out the Will of its true Founders, should improve the economic conditions of India; to that end he tried to connect an Industrial Exhibition of Indian-made goods with the Annual Convention of the Theosophical Society. The time was not ripe for the realization of his dream, but it has been partially carried out in Adyar, by an "Exhibition of Indian Goods for Indian Homes," which proved a great success: Crowds flocked to it from Madras, and very satisfactory results were secured by the firms who had stalls, with one regrettable exception of some exquisite ivory models, that

were necessarily costly. The subject which was the speciality of the South Indian Conference, under the auspices of which the Swadeshi (own Home) Exhibition was held, was: "Theosophising the Home". Papers were ready, each by an expert in his or her particular subject; these are being published in the Saturday Magazine pages of our revived *New India*, and also appear in our Overseas and distant Provinces Weekly *New India*. The latter contains the important leading articles and others of special interest, with full summaries of Indian news. Those who take it learn all about the Nation-wide Boycott of the Simon Commission, so suppressed by the chief cable agency of India, which is at the service of the Government of India. The chief English newspaper in India, *The Pioneer*, has infuriated the Anglo-Indians by sending true reports about the Boycott, and also has declared that, so far from weakening it has grown in strength, and will be more consolidated and more virile when the Commission returns. It is sad, in fact cruel to the English public, that it should be so betrayed by the English in India, who forget that "you may deceive part of the people for the whole time, or all the people for a short time, but that you cannot deceive all the people for the whole time".

* * *

The condition of things over here is so serious that I print the following, which appeared in *New India* on April 23. I do not generally write much on politics in THE THEOSOPHIST, but the relation of England and India has, somewhat suddenly apparently, but really after long growth under the surface, become a world problem. The outer unmistakeable sign was the fivefold defeat of the Government of India in the Legislative Assembly, on subjects of such importance that, in the four possible cases, the Viceroy reversed the decision of the Assembly. It could do nothing against the decision of the

Assembly to Boycott the Simon Commission. Only two elected Hindūs voted for the Commission.

* * *

I sometimes wish that those who are in the "Back to Blavatsky Movement, would go far enough back, and study it as it was in India, soon after H.P.B. and Colonel Olcott reached these Indian shores. They made, under the immediate direction of the Chohan Maurya—the Guru of H.P.B. and of myself—a strong effort to start a political movement in India, and to lift her to her right place among the Nations of the world. An attempt was made to start a paper, the *Phoenix*, in Bengal, and appeals were sent out to place it on a sure footing. These were all frustrated by the apathy and indifference of the Bengalis, and in deep displeasure, the Chohan retired from the scene. We have met the results of the failure, in the conspiracies, and their crushing out by bringing to the scaffold some of the most self-sacrificing and patriotic youths of Bengal. The great opportunity had been rejected, and the Law of Equilibrium worked out the agonising results. Now the hour is ripe for a new struggle; the country is awake, eager, resolute. The Nation-wide Boycott of the Simon Commission was the first *reconnaissance en force*, after the Commonwealth of India Bill (created by a representative Convention, after three years of preparatory propaganda and work) was read in the Commons for the first time in December, 1925, the Jubilee year of the Theosophical Society. The earlier effort failed; this has advanced steadily to success. The United Conference in Delhi, in February and March, incorporated some parts of it in its preliminary report, and meets again in May in Bombay, having traced the outlines of a Constitution. That is the constructive side of the Boycott of the Simon Commission's work, which has been entirely ignored in England.

As the standard of this part of the Back to Blavatsky Movement, the *Daily New India* has been revived, after a year's suspension, when a Weekly took its place. If it had had, by the help of English Theosophists, a wide circulation in Britain, Britain would not have walked blindfold into a catastrophe, brought about by ignorance of what is really going on in India. The great English paper in India, *The Pioneer*, has behaved with rare courage and has told the truth about the Boycott; it has been consequently shut out of some of the Military Clubs! We, who are trying to preserve the link between Britain and India by gaining for India Dominion status, making her as free and independent as is Canada, as is Australia, while keeping her place within the Federation of Free Nations linked by the Crown, have a difficult task, between the blindness of British "statesmanship" and the growing anger of India, fed by acts over here of foolish cruelty. A youth in the Madras Medical School stayed away from the School on the day of the hartal. (I may say in passing, that I took no part in the hartal, because it always means the sacrifice of patriotic students.) The lad was away from the School on that day. He is not allowed to go up for examination; that means he is fined a whole year's fees, amounting to about Rs. 500. That is the kind of way in which our boys are persecuted, if they dare to show that they have any patriotic feeling. Granted that a hartal is an injudicious way of showing displeasure, it is not a crime to shut up one's shop. The truth is that India is growing more and more restless. She sees that some countries which fought against the Allies have gained their Freedom, and she murmurs in the depths of her sore heart: "My sons died for the Empire that keeps me in bondage; they were good enough to die in the trenches, but their kin are not good enough to share in the Liberty they preserved for others. Fair words are given in plenty; they are all given to the dead, who are out of their way." But from

the other side these call to us to be worthy of them. Our young men are punished when they show any patriotic feeling. Lord Birkenhead flings mud at those who pay his salary; he, like Lord North is of the breed that destroys Empires. Our letters are censored; our cables are delayed; since an Englishman has been made Law Member, money sent for the Public Purposes Fund is stopped—and kept. Not one pie of that Fund has ever been used for political work. It has been spent entirely in paying fees for students who bring certificates of good conduct, regularity and diligence; in one single case a graduate, who is a leper in a village has a poor little gift per month. In the late War, I was suspected of being privy to a German plot, and we met detectives all over Adyar. We laughed and changed nothing. Naturally as there was no plot, nothing was found. Three of us were interned. The peaceful agitation—not a stone was thrown—forced the Imperial Government to set us free, and they accepted our policy and said their goal was Responsible Government, which was all we had asked for. Under present conditions any money sent to Adyar should be sent in registered letters. The last stolen cheque was stopped, because the giver happened to be in Adyar. A detective was present at a private meeting of members during the late Conference. In this great final struggle for Freedom, those of us who believe in the Hierarchy of Rshis, the "company of just men made perfect," work for India's Liberty *within* the Empire. This campaign began in 1913, with the course of lectures on Social Reform, published later under the title, *Wake Up, India*. In January 1914 began the weekly *Commonweal*, and in July 1914 was born *New India*. That lasted till March 1927, when it stopped because I had no more money. I had Rs. 14,000 odd in the Public Purposes Fund when I stopped the *Daily*, but, as said, I have never used a pie of that for politics though I have a perfect right thus to use it, unless a donation

is earmarked for something else. I kept on a Weekly, and have now resumed the Daily. So the new English Law Member need not have forfeited a cheque paid to that Fund. Of course our "benign Government" does nothing that it is ashamed of, so it will not object to my publishing the facts. I understand that my starting the Boycott of the Simon Commission made them very angry with me. But a Boycott is the only peaceful weapon we have, by which we can show a Nation-wide resentment. Do they prefer the earlier plan of assassination, from which I tried to wean the boys? Now that they have an English Law Member, they can act much more freely than when they had a strong Indian Law Member to deal with. With an English Law Member and the present Ministry they have a free hand. But I do not complain of their action, because it proves that they are ready to suspect the most innocent activities of anyone who fights to make India free. But it is no use for them to treat me as though I were a Bolshevik. I have never taken part in a secret conspiracy in my life.

All this by England, once the refuge of all rebels against tyranny. Cobden's words have proved to be a true prophecy, that autocracy in India would undermine freedom in England. Where is the spirit that arose in wrath, when Mazzini's letters were opened, though Mazzini was engaged in a conspiracy? The link between England and India is of priceless value to the world. If that breaks, woe to the present civilization. Papers like the *New Statesman* are undermining the Empire, which should be a Federation of Free Peoples. It is not the King who is to blame. It is not the Heir to the Throne who is to blame. It is their Ministers, who in their blind folly are sowing the wind in India. When the whirlwind comes it will be too late. Will not H. M. the King intervene, as he intervened in the case of Ireland? I repeat here the words which I spoke in Queen's Hall in 1914, before the War was

dreamed of by the British and the Indian public: "The price of India's Loyalty is India's Freedom." I do not often speak of politics in this way in THE THEOSOPHIST, but some one must rouse England from her drugged sleep. Why not I? As a servant of the Hierarchy, I do Their Will, and that is set to make India free. As their servant, I am wholly Theirs. In India or outside it, free or unfree—what matters that? England will not approve of what is being done here in her name. When she knows of it, I believe she will stop it.

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The Occult Review for February last is a specially valuable number. The following extract will be read with much interest; Mr. Kingsland is one of the most thoughtful of H.P.B.'s early English disciples, and has written books which should live in the Theosophical Society. Says *The Occult Review*:

"WAS 'H.P.B.' A CHARLATAN?"

It is not often that we have the pleasure of welcoming a new work from the pen of William Kingsland. He is a careful and painstaking writer, who does not rush thoughtlessly into print, so that his Critical Analysis of the 1885 report of the S.P.R. on the phenomena connected with Mme. H. P. Blavatsky is worthy of the most serious consideration.

It is a matter of regret that the remainder of the space at my disposal forbids more than a brief allusion to this able vindication of H. P. Blavatsky, as against the imputations embodied in the Hodgson report of 1885. We intentionally refrain from designating it the "S.P.R. Report" for the following reasons, which Mr. Kingsland classifies by way of introduction to his detailed defence.

1. The S.P.R. never investigated the phenomena.
2. It delegated the work to a Committee.
3. The Committee never investigated the phenomena.
4. The Committee delegated the work to Mr. Hodgson to investigate the evidence for phenomena which had taken place years previously.
5. Mr. Hodgson, therefore, did not investigate the phenomena.

Consequently "the phenomena connected with the Theosophical Society" were never investigated at all! No direct evidence

is brought forward in any single instance by the direct witnesses for the "prosecution" the Coulombs.

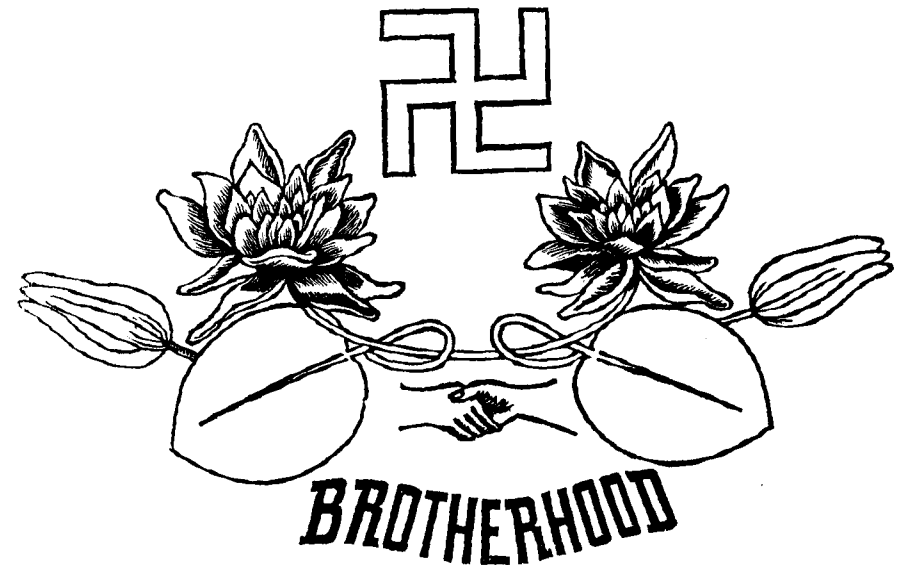
"We lay our finger here," says Mr. Kingsland, "on what is perhaps the decisive factor which would cause us to discredit totally the evidence and statements of the Coulombs. It is this: According to Mr. Hodgson, almost everyone at Theosophical headquarters appears to have been implicated in some way in a conspiracy to defraud. It would appear to have been a sort of mutual deception society . . . How is it that out of this army of confederates, not a single one comes forward to support the statements of the Coulombs? Not merely so, but Mme. Coulomb in her published statement does not even mention anyone as being implicated in their deceptions."

Perhaps, however, the most striking suggestion in the book is that put forward by the author himself. May it not be, he conjectures, that the world at the time of the Hodgson report was not ready for the official recognition of occult science? There is evidence and to spare that there may be such a thing as the premature birth of knowledge. Most of my readers will recollect the striking article by Sir Kenneth Mackenzie on this subject, which appeared in this magazine some months ago.

Whether or not the Society for Psychical Research ultimately finds it possible to modify its attitude as expressed in Hodgson's utterly prejudiced report, the fact remains that, in spite of such official non-recognition, the teachings of H. P. Blavatsky, as embodied in her phenomenal treatise on *The Secret Doctrine*, have made themselves felt not only in the extraordinary and world-wide dissemination of Theosophy as popularised by her disciple, Dr. Annie Besant, but have left on many branches of modern science and philosophy traces of their influence. The uncompromising materialism of H.P.B.'s time has slowly given way to the silent pressure of the deeper view of the nature of the cosmos, as so startlingly put forward in the works of this mysterious and puzzling personality.

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Another very useful article is the examination of Professor de Sanctis' view of "conversion"; that includes a valuable examination of psycho-analysis. (These notes are in the English, not the American issue of *The Occult Review*. I note this, because I sent down to the Library for *The Occult Review*, and was puzzled to receive a copy under the same name of a magazine quite different in its contents from the one which I had been quoting!)



THE DARK HOUR BEFORE THE DAWN¹

By A THEOSOPHIST TO HIS COMRADES

WE seem to be entering a period of growth similar to that of 1915. Is not the Hierarchy sending forth an impulse to-day which shall carry India a stage further on the road to freedom—the final stage, perhaps? As the tide rises higher and higher until high tide is reached, so rises the tide of India's renaissance. As the tide rises and recedes, yet rises higher and higher, so does the tide of India's renaissance rise and recede, now receding, now rising, yet ever rising higher and higher. The Great Outbreathings and Inbreathings have their counterparts in the lesser cycles of evolution. Everywhere expansions and contractions, but

¹ Except for the belief in the Hierarchy of Rshis who rule the world, the article may inspire all who fight for a righteous cause and believe in the existence of the "Power that makes for Righteousness".—A. B.

during cycles the major note of which is expansion the expansion exceeds the contraction and growth takes place. We live in a period of expansion. Hence the expansions exceed the contractions. But contraction is inevitable and we should calmly accept this as part of the very process of growth.

Recently, India has been passing through a period of relative contraction. Not that she has receded absolutely, but only relatively to the high water-mark so far reached. 1917 was the high water-mark for the last rising of the tide. From that period it receded in the normal course of things; and we should have been wise to recognise the inevitability of this. The recession was never back to the low water-mark of the period immediately preceding 1915. During periods of expansion the mark of furthest recession advances as the tide itself rises. Hence, though we have had a period of recession, it has not carried us back to the point reached by the previous recession. And now the tide rises once more, perchance to reach its high water-mark, so far as regards this particular phase of growth.

It being supremely obvious that the tide is once more rising, we can joyfully take into consideration certain inevitable concomitants. At such a turning point, when the tide has finished its recession and begins once more to rise, the forces which stand for recession put forth their power to delay and, if possible, to thwart. A glamour of difficulty surrounds the change. Obstacles seem greater than ever. Depression arrives and exercises its baneful influence, particularly over those whose work it is to assist at the change from reverse into advance. While the period of recession takes place the difficulties seem less than when the recession is over. The dark forces are content with the fact of recession and do not need to put forth their energies to any special extent. On the other hand, when recession stops, they put

forth their energy that it may continue. And when not only does the recession stop, but changes into a movement in the opposite direction, they strive, as did King Knut, to stem the tide—with, of course, the same success. We may, therefore, look for activity on their part at such times as these, when the tide is rising and rising more gloriously than ever it has risen before, and to a higher point than it has ever reached before throughout the history of the world. A number of events of the utmost significance are concentrating in this period of the world's growth, making a great advance, a great upliftment, inevitable.

Some of us must be happy to bear the brunt of the advance; that is to say upon some of us must fall the pressure of the reaction inevitable to the rapid movement forward. We act as wind-screens, lessening the pressure on the weaker brothers behind. Thus we feel obstacle, thwarting, opposition, difficulty; and there may be a danger of depression, unless we are able to realise that the very difficulties we encounter are themselves signs of the increasingly rapid growth. Some of us may feel that life is very hard, harder than it has been for some time. Some of us may feel nearer to despair than ever we have been before. Some of us may experience the friction of the more rapid advance in one way, others may feel it in another way. Some may feel it in physical health. Some may feel emotionally torn. Some may feel as if the foundations of their lives are crashing into pieces. Some may feel generally miserable. Some may feel cantankerous, critical, nervy, irritable. Some may feel an almost unaccountable tendency to give everything up. Some may feel that everything is going wrong. All this is just different modes of expression of the friction of the more rapid advance, for this advance stirs us, penetrates us, revolutionises us. Upon us pours the apparent fury of a wind created by the advance itself. If we are wise we shall

endeavour to glory in it. We shall bare ourselves to the blast, drinking deep draughts of its life and power. To a landsman a storm at sea may be terrible. To the hardy sailor a storm may be life and joy and grandeur. To the crowd and to the weak the rush of the wind caused by the advance of the world may be unbearable. It is because of this that some of us become an advance guard, bearing, nay glorying in, the brunt of the fight.

As our lower bodies sometimes tend, and quite naturally tend, to shrink from the storm in its fury, or at least as our lower bodies feel the effects, let us remember that these are the signs and portents of the rising tide, that these are the outward and visible signs of the great inward outpouring. We feel the difficulties? We are here to feel the difficulties in their utmost intensity, so that others may feel them less. We are here to stand upright in the midst of these difficulties, for we belong to the company of those who know how to stand upright. Are we not Kings of difficulties? We are here to stand upright in the midst of difficulties so that others may take shelter behind us, and be protected from falling to the ground. Even if we bend before the blast, we do not break. Even if for a moment we fall to the ground, we pick ourselves up again and stand smiling four-square to the gale. We stand, whatever else falls. And because we stand, others are safe.

We can bear that which would crush others. We sometimes wonder why others do not feel with the intensity with which we feel, do not lead the strenuous lives that we lead, have not the passionate, all-consuming devotion which we possess. We sometimes wonder why others are so much more indifferent than ourselves. We sometimes long that others could see as clearly as we see, could take the larger view we take, could surmount the obstacles as we are ready and eager to surmount them. If they could do these things,

what need for us? If they were strong reeds instead of weak reeds, what need for other strong reeds? If they had the power and the love and the wisdom which some of us may have, what need for us? It is because they are as they are that we are here. That they should ill-serve the Motherland is the reason for our service. That they should be narrow and ignorant is the reason for our tolerance and vision. That they should be weak and vacillating is the reason for our strength and inflexibility of purpose. Because they waver, we never falter. Because they quarrel, we ever harmonise. Because they forget India and only think of themselves, we remember India and forget ourselves. Because they would dally by the wayside, we move unceasingly forwards. Because they are as they are, we are here. And if it be glorious to be here, let us not repine over the weaknesses of those which have made possible for us the glory. We have our work to do. Let us do it amidst the conditions which have been the means of calling us to the work. If we feel disposed to rail at the conditions or to deplore them, let us remember that because of these conditions the Masters placed us here. The conditions which obtain are the very materials with which we have to work. The ashlar may be very rough—all the more glory and happiness in the polishing of it to a beautiful perfection. The more fiery among us will say: The rougher the better.

Thus do we rejoice, not in spite of the difficulties but because of them. But let us take care that the more negative aspects of our characters do not suffer intensification under the strain. There is danger of increased depression. There is danger of increased irritability. There is danger of an increase of destructive criticism. There is danger of the intensification of those forces in us which lead to disruption and disintegration. If we give way, if we are not on our guard, if we do not intensify by all means in our power those

qualities which make for advance, for good-will, for understanding, for co-operation, then that which should be a great strength degenerates into a great weakness. We who should be guardians become additional weaknesses. We who should be leaders fall back into the crowd. We who have been placed as pillars upon which the edifice shall be built crumble into ruins and others must be brought to take our places.

At such a time as this our joy, our trust, our sure knowledge, must pour from us unceasingly. We know who we are. We know where we are placed. We know to what end we are so placed. We know whose servants we are. We know Who guides and controls. Depression? Let us turn away from it, so that attention ceases to feed it. Despair? Let us turn from this darkness to the advancing Light. A sense of ill-being in this, that or the other body? Only the inevitable strain of the joyous service in which we are engaged; therefore let it have only the attention necessary to minimise it as far as possible. As for irritability, destructive criticism, quarrelsomeness—these are not in our Selves but only in our selves, and perhaps not even in these, but rather the mere reflections of the activities of the Brothers of the Shadow, thus having no part in us whatever. Can we not afford to laugh these out of the way, dismiss them with a wave of the hand?

Let us then feel ourselves rising with the tide, helping the tide to rise. Adverse circumstances? Soldiers thrive amidst adverse circumstances. We are living in times of war, not of peace. Peace to the peaceful; storm to the warrior. Thunder and lightning may rage around us. Edifices may crumble about us. Strong trees may crash to the ground, and proud reeds may break into pieces. The weak may seek shelter out of the storm. Many so-called soldiers may desert their posts. The forces of reaction and of disruption

may seem to be triumphing. We are perchance alone, or almost alone, in the outer world of desolation. Yet what care we? We are given our work, *and we do it*. What care we that opposition seems overwhelming? What care we that we are deserted by the ignorant? What care we that all seems crumbling about us? What care we? Do we not fight under Generals Who do not know defeat? Do we not fight under Generals Who embody a Will which cannot fail? They work, They plan, They fight, to a certain and inevitable end. Have we not been told that "the end will be a great triumph"? Did we even need to be told that? What matters the end, with THEM as Friends and Comrades? What matters the end when our KING rules His world?

Let us then fight unceasingly, fighting not to conquer, not to abase, but to serve: fighting not that the rising tide may overwhelm and destroy, but that it may carry the whole world—those on either side—nearer to its happiness. We fight for those who withstand us, as much as we fight for those who are with us. Indeed we fight more for our opponents than for our comrades. We fight that our opponents may become our comrades. We fight them to bring them to our side. Let us fight, then, happily, joyously, lovingly, with supreme confidence, without a moment of that despair or depression which after all is a form of disloyalty. All is well. They watch. They guide. They care. They know. Let us serve.

A Theosophist to his Comrades

BROTHERHOOD IS A PILGRIMAGE

A JOURNEY, far from our Father's home,
A prisoning life in earth and stone,
A pulsing urge through the sun's great might,
A breaking out in a world of light,

A forest tree to the world awake,
A roaming beast with a thirst to slake,
A yearning thought which naught can damn,
A Breath from God, behold a man!

A kindly thought to the beasts' sad pen,
A burning hope for the hurts of men,
A helping hand in the hour of need,
A tolerant smile for the strangest creed,

A soul whose feet have found the way,
A guiding light to those who stray,
A Mastership! Life understood!
A witness true of Brotherhood.

A. J.]

THE UNITED STATES OF EUROPE¹

By ANNIE BESANT, D.L.

FRIENDS:

Most of you, I think, must have observed in how many of the papers of our London press and of the English press generally, a phrase has become very common which is full of menace as to the future—the near future—of Europe. The words I allude to are: "The forthcoming war". That is spoken of as though it were a certainty; spoken of as though all the Nations of Europe should be preparing themselves for that war. And as all wars begin in the mind, the mind filled with fear, filled with distrust, there is a very real danger in that repetition of a menacing phrase. For when we talk so much of the "forthcoming war," we are likely to have to drop the first word and to find ourselves in the second.

Now I want, if I may this evening, to discuss before you why there is this menace of war. What are the danger-points in Europe? What are the causes of those danger-points' existence? We shall then have to try to make up our minds in what ways we can prevent the seeds, which appear to be sown, from growing up, so that we shall have to reap the harvest of war.

In some ways perhaps I have had special advantages, because I have been making a tour in the North and the East of Europe which lasted, it is true, only some three weeks, but

¹ A lecture delivered in London.

in which I visited no less than twelve countries. Now the last of those was France, but I am not so much concerned with France in this lecture. For although her dread of Germany and her generally rather unsettled state hold a certain amount of menace to Europe, it is not in France that the real danger-spots are to be found. And in speaking to you of this, and in mentioning the countries which are concerned with what I call the danger-spots, I have here with me certain papers which I collected during my trip, and especially some which deal with Hungary, which is really what you may call the powder-magazine, which may at any moment be set on fire, if a match were thrown into it. Not that Hungary wants to fight at all; that would be the reverse of the truth; but she cannot continue to exist as a Nation—and I will give you the reasons for that somewhat bald statement a little later on—she cannot continue to exist as a Nation unless the Treaty of Trianon in 1920 should be speedily revised.

The papers that I have here are papers which are circulating very largely in Hungary. They are graphic; if I could throw them on a screen you would see how graphic. They show Hungary as she was in size and population, and Hungary as she is to-day, and then give a brief story of her woes and a special appeal to America and to England, pointing that appeal by the demand addressed to each, with an explanatory picture of how those countries would feel if they had been rendered both in territory and in population as helpless as Hungary is to-day.

And now let me ask you for a moment to look over the map of Europe. You should all study maps when you are talking about political boundaries. The use of maps is perhaps the most important thing for any politician, especially before he signs a Treaty of so-called "peace".

Let me say at once that there are certain countries in Europe that we may shut out of our consideration. We need

not think about Denmark; she is prosperous and contented. We need not think about Norway and Sweden, for there the late King of Sweden, King Oscar, did one of the noblest things that any King has ever done; that was when Norway desired to separate from Sweden, to be an independent country, to have its own King and to make its own laws, the course most Kings would have adopted would have been to go to war and to try to keep Norway as part of the realm. And as he himself told me, when I happened to see him shortly afterwards in Stockholm, he had a tremendous pressure put upon him to take that ordinary course of a King, whose dominions are to be cut in half if he does not fight; but he made up his mind and, to use his own words, said that "it was not worth while to shed the blood of his people in order to keep under the crown a country that desired its independence"; and he followed out that noble ideal and held to it, through great opposition of his Court and of the military order; hence we have in the North of Europe, as far as those countries are concerned, a certainty of peace, the realisation that where a generous action is done, there peace and amity will invariably follow. So we may leave them alone.

Let us, then, omitting them, take our map and consider first of all a fact that took place at the end of the war between Germany and France in 1870, in which Germany was the victor; what happened? Two provinces were rent away from France. From that time until the last war, France was continually thinking of what was called "La Revanche," the winning back of Alsace-Lorraine. Everything was done to keep the feeling of the people alive. The statue of Alsace-Lorraine in the Place de la Concorde was draped with black, and had at its foot a garland of "Immortelles," such as those put on the graves in the cemetery; the papers never forgot the loss; France was filled with desire to win back the provinces wrenched away from her; and so, inevitably, war

resulted. For there is one thing to remember in every case wherein a country has suffered defeat, and that is that the antagonism which led to the war in which the country was vanquished, remains as a memory in the hearts of the people who have lost, and only that people can stop another war; only that people can check war being answered by another war. France would not do it; she clamored continually for revenge, and inevitably, this hatred never ceasing, the war of 1870 was followed by the war of 1914.

Let me put in one thing just here, for it shows how it might be possible to change the defeated Nation into the closer of the war cycle: when, very shortly after the war was over, while Germany was smarting under the defeat, and when I was at a Convention of the Theosophical Society in Hamburg, and had a large audience of Germans, chiefly men, before me, I wondered whether I dared say to them, so soon after defeat, what I had said in vain for years in France; and I told them how war must breed war, unless the party who was defeated could forgive. I took the risk of saying this to those people, smarting as they were after a recent defeat, and of asking them were they strong enough, were they noble enough, to say to France and to Europe: "We forgive?" The answer came in a rush of splendid feeling, as tears poured down from their eyes; and they have lived their pardon.

Where the defeated will not carry on hatred, then they, and they alone, can put an end to the antagonism that inevitably breeds another war. And this is what Germany is doing. No words of revenge are heard there; the people do not seem to feel the desire for it; and above all the young people—in whom in every country the hope of the future resides—are loving and not revengeful, trying to revive the Germany of art and music, of science and philosophy, not that Germany which threatened to build a World-Empire of Force; in that war, the military order was defeated, but the German

Nation was not; she lives, and her glorious future is opening before her.

But the same causes are at work outside Germany as worked in France for another war. Only one small re-adjustment, so to speak, of boundaries was made in the Treaty of 1870; but in the Treaty of 1920 enormous changes have been made, as you know, in the map of Europe; and the question I would put in the forefront to you is this: "Ought a treaty of peace to be made by the victors in war, and imposed on the vanquished, or ought it to be made by an impartial tribunal, a tribunal that would have no special interest on the one side or the other, a tribunal that would try to understand the interests of all concerned, and not only those of the victorious Nations?" For so long as the victors make the peace, they will sow the seeds of a future war; and then only shall we dare to look for a continuing peace when the Treaties are made by an impartial body, having experts at its command to find out the exact conditions and the wishes of the peoples concerned, before any boundaries are re-adjusted. Only by Law can war be put to an end, and not by the triumph of the victor and the "woe to the vanquished," of which we have so often heard.

Now let us look on this Treaty and try to see what lay behind it; what were the motives of the victorious Nations gathered at Trianon? What were they aiming at in the changes that they made in the map of Europe, for those changes are extraordinarily large, as every one of you must know who has bought a new atlas and studied it, since the war closed.

Now in looking at the objects of the victors, I think we can there see very definitely at what they were aiming. Naturally they aimed at security for themselves in the future; and I am not blaming the victors in this criticism. It is what every Nation would do that was victorious. It is the habit to say: "Woe to the vanquished," and the victors in this

case were no more to blame than the victors in the war of 1870 were particularly to blame. They always seek their own safety and care very little for the result on the Nation that has been vanquished by force of arms. And so we find, looking at this Treaty, that the Nations concerned in forming the Treaty regarded Russia—not unnaturally, since Russia was in revolution—as the great danger to Europe, and so one of their objects (and here I am judging their objects by their actions) was to isolate Russia, to cut her off from Europe by a number of States which they created, to cut her off from the sea, which is a necessity to the life of a country which desires to carry on trade; and so—looking at the map—I have a skeleton map here for convenience of size—we find that what they did was practically to create a number of States which made a complete barrier between Russia and the rest of Europe, which cut her off from the sea—of access to which she had very little before, but still she had some. One little bit of land near Petrograd was left to Russia on the Baltic Sea, which, as you know, is almost closed for some months in the year, and entirely closed in the north, by ice. The only other possible sea-outlet for her is the Black Sea, and that is barred by Turkey-in-Europe and Asia; so that between States that were created and the Seas that were closed, Russia was left with absolutely no outlet except into Asia.

No one at the time apparently thought that that was not the wisest possible policy to pursue. Russia in revolution was regarded as frightfully dangerous, as was France at the end of the eighteenth century; and the one idea seems to have been to cut Russia in revolution away from Europe at all costs; and that has been done very effectively. For if you look at the map, first of course you will find Finland, which became free—one of the good things which was the result of the war. Then you will find some small States which cut her off from the Baltic excepting on the very small piece of shore which

was left to her, as I said. Then, coming South, you come to one great act of justice, the restoration of Poland as a country to rule herself. She had been divided, as you remember, between Russia, Austria and Germany. Every attempt had been made to crush out her Nationality; her own language was forbidden in her schools. They tried to destroy her language, because a language is the uniting link of a Nation. Thus that great deed of justice was done by the Treaty to Poland; she was re-united; her three parts were again made one; but she was next to Russia, and would be a great protection for that part of Europe which lay on the other side of the re-constructed land.

It is perhaps a fine omen of goodwill in future that that resolution that came the other day to Geneva, and was accepted by the League of Nations by acclamation, for the "Outlawry of War," came from re-united Poland—a splendid resolution whether it will be worked out or not.

Then, following down the line of Russia, we find country after country that shuts Russia out of Europe; for we find first after Poland, Czecho-Slovakia, an enemy country, then, going further South, we find Rumania, a very much more enemy country, and a little further down, Yugoslavia, a fourth enemy country; then Bulgaria, a fifth enemy country, and then Turkey, the sixth and last of that barrier of countries, shutting Russia completely out from Europe.

Now the excuse for that is of course the condition of Russia. But is that the best way to improve Russia? If you had been able to do that in the great French Revolution at the end of the eighteenth century, and shut France out because of her Reign of Terror, would France be the power and the friendly Nation to Europe on the whole that she is to-day? But when you leave Russia nothing but an outlet into Asia; when that is the only part of the world into which she can pass freely; then why blame her if she trades with Afghānistān—merely

because that threatens India—if she trades with China, merely because that makes disturbances which are not pleasant to the countries dominating other parts of Asia? Whither is she to go? If she may not mingle with other Nations; if she may not trade with other Nations; then she can only live by going into that great Continent which lies open before her. And if European countries which dominate large parts of Asia complain that she is making friends with Afghānistān, supplying her with munitions of war, making aeroplanes for her, and so on, is it quite fair to blame her for that, when she has no other part of the world with which she is able to trade and which she is allowed to reach? For after all, revolution in Russia is no worse than was the revolution in France. The Reign of Terror in France was as bad as the Reign of Terror in Russia. Both are bad; both are hateful to the hearts of all who desire to see a Brotherhood of Peoples; but you must remember as to Russia, the terrible tyranny which went before her revolution. You must remember the way in which her life was crushed out; you must remember the days when all her noblest were sent into Siberia, not for crime, but because they tried to spread education among the poorer people; for in that splendid movement in Russia, in the days of the Tsars, the sons of the great aristocracy left their homes and went down to the mills and the factories and the agricultural fields of Russia, to live as the peasants and artisans lived, in order that they might teach and educate them; and you must remember that the result of that noble crusade was their being sent to Siberia, sent to the awful Fortress of Peter and Paul on the way, going through all kinds of agonies. I do not wonder that one noble victim of the present Terror now in London, one of the members of the Court of Russia—the young Chamberlain of the Tsarivitch, who suffered ghastly agonies at the hands of those very people, excused them because of the sufferings inflicted upon them and

Das tausendjährige
einheitliche Ungarn
Az ezeréves egységes
Magyarország

La Hongrie intégrée
de mille ans

The thousand-years-old
undivided Hungary
Unita Ungheria
millenaria



their relatives when the Tsars were supreme. You must take that into consideration and remember that when there have been agonies for many years, forgiveness is not the thing that comes out of a people crushed under frightful oppression. It is bad enough, I know; it may be succeeded by a dictatorship; I hope it may. I think that if we could transport Signor Mussolini into Russia, he might be a valuable aid to that country instead of doing what he is doing in Italy. That is the kind of thing that is wanted, for revolution is always followed by a dictatorship, and only slowly can the people grow into the liberty that has been denied to them so long.

So there is Russia, barred out of Europe, spreading into Asia, and likely to do a great deal more harm there, than if she had been allowed to communicate with her natural neighbors in Europe. However that is done.

Supposing then we let that go for the moment, and only notice in passing that there are other re-adjustments which are causing small troubles that may at any time bring bigger ones, such as the trouble between Italy and Albania. But I do not want to deal with events comparatively insignificant; let us come to the really chief point of danger—Hungary.

When you come to deal with Hungary you have to remember that Hungary and England have always been friends from the days of Kossuth, who was sheltered as an exile. You have to remember that Hungary as a geographical unit, a kingdom, is of just the same age as England. The Heptarchy became England in A.D. 800. Hungary became a kingdom, and has always remained a kingdom, with her geographical area recognised, in 826; so she has more than a thousand years behind her of National struggles—a history which has made her profoundly patriotic, and which makes her love every inch of her land. She was conquered and held in subjection for three hundred years by the Turks; they held possession of Hungary, but they were never willingly submitted to, and

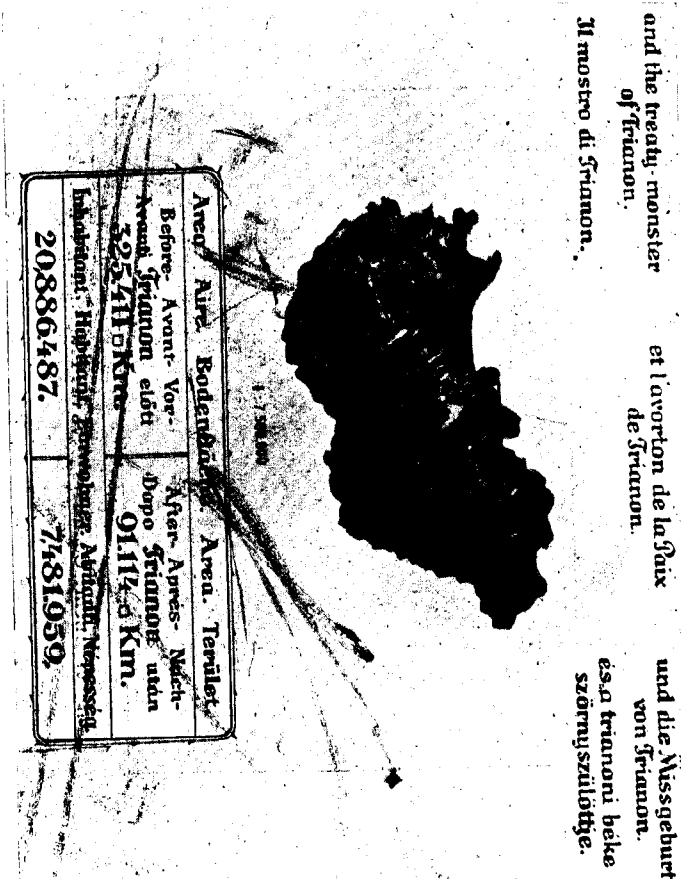
Hungary formed the great barrier for Europe against the successive waves of the Turkish invaders of the past. That is so true that Michelet, the great French historian, speaking of the Hungarians, said: "The Magyar had been the Hero to whom western civilisation owed the greatest debt." That is true, for Hungary stood between Europe and the great hordes of fierce warriors that rolled in from Asia. She fought them on field after field, was now and again crushed into the dust, but ever rose again and never submitted—a country with a wonderful story. If you have read, as I have read, some of the poems of the poets of the last century and the beginning of the present century, you would see how intense is that worship of the Hungarian for Hungary, his passion of devotion, his intense love for his land.

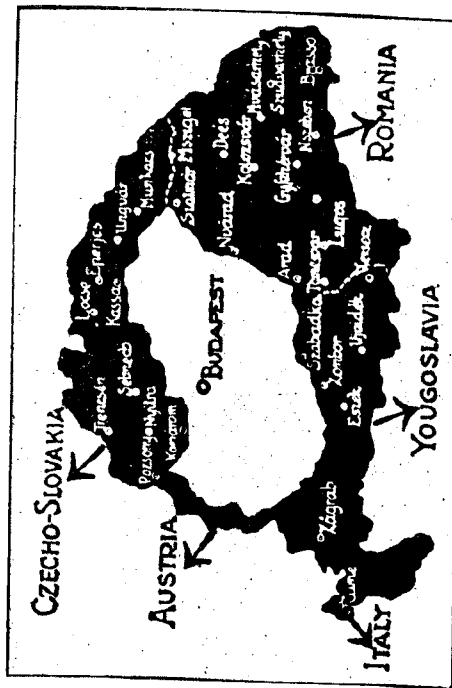
And so you might read in one of the papers that I have here what they call the "Creed of Hungary," and that Creed appears to be recited continually in Hungary to-day; the words of it are somewhat remarkable. It is called "The National Creed of the Magyar":

I believe in one God. I believe in the Unity of my country.
I believe in One Eternal Divine Justice.
I believe in the resurrection of Hungary. Amen.

That is the feeling of the country, and these papers that I have are being circulated all over Hungary, and all over what was Hungary before the Treaty of Trianon.

And let us see how Hungary has been treated. Now Hungary was the only Nation whose Prime Minister protested against the war when Germany and Austria were in favor of the war. That was pointed out by President Wilson of the United States; for he tried to prevent many of the worst points of the Treaty of Trianon, and failed. An idealist, and a man with a slow-working brain, though a very fine brain, who had against him two of the most agile brains in





The Ring of Enemy Countries save the Fragment given to Austria

Europe—one that of Mr. Lloyd George, and the other that of M. Clemenceau—and between those two he only thought, I imagine, the next day of what he ought to have answered the day before. However, the Treaty was gradually made and the President of the U. S. A. protested in favor of Hungary, but was disregarded. Hungary of course went into the war, for the King of Hungary was the Emperor of Austria, and they owed allegiance to their King. That was one point that they had always claimed—that they were not a part of Austria, but that he who happened to be the Emperor of Austria was crowned separately as King of Hungary. Now, the place of the crowning of their Kings for a thousand years is in the hands of one of their enemies.

Only a few years ago they brought over the corpse of their National hero, Francis Rákóczi, and buried him in the crowning place of their Kings; now that has gone from them with all the memories of past freedom and the bitterness that the loss of it causes. Those are sentimental reasons. But sentiment cannot be disregarded in the life of a Nation.

Let us look at the material reasons why Hungary cannot live as she is to-day. First of all, as regards her territory. I have the exact figures here, so that you can judge for yourselves. Before the war, her territory consisted of 325,411 square kilometres. The Treaty took away 234,297 kilometres, leaving her with only 91,114 kilometres—rather a terrible loss. Her population naturally decreased in similar proportion, and you have as her original population 20,886,000, from which were taken 12,906,000, leaving her 7,980,000—a terrible decrease, if you try to imagine it; and in one of these papers I have, an appeal to America and to England asks what they would have done if the same thing had happened to each of their countries. Hungary asks each how she would like to have her territory and population diminished in the same proportion.¹

¹ Cf. See pictures which are being circulated in Hungary and abroad.

That is not the worst. The worst of it is that all her mineral and forest wealth has been taken away from Hungary, her mines on one side and on the other side all her forests; and those have been given away—the one great slice to Rumania and Yugoslavia, and the other to Czechoslovakia. She is left nothing but the enormous plains along the Danube. These are fertile, but no country can live on agriculture alone. We have had proof of that nearer home. Ireland had a population of ten millions, and a very fine woollen industry. The woollen industry was destroyed by England, and half of that ten million population left, because they could not live in their own country, and went to the United States as immigrants, and those are the Irish-Americans, whose descendants hate England so bitterly.

India is suffering very much in the same way; too much agriculture, too little manufactures; and that fact spells starvation everywhere in history, where you have this condition existing. That is the condition of Hungary to-day. She cannot exist economically; she has no economic future, unless this Treaty be revised; she knows that she has no future, and it is that against which she is struggling, peacefully but with all her strength. She is no longer strong enough to fight.

Economically, then, Hungary has no future. Politically, therefore, she has no future. Can you expect a country which for more than a thousand years has been a recognised Nation is going to sit down quietly and submit to that spoliation, merely because, while she protested against the war, she was loyal to the Crown to which she had sworn allegiance, and fought beside Austria in the great war?

And so I would plead with you for this country. I was glad to see that already one plea has been put forward—I only saw it when I was back again, in English papers—and that was that Lord Rothermere had protested against the over three

millions of Hungary's people who are now subject to Rumania and are suffering terrible cruelties. It is well that one voice at least has been raised against the injustice thus perpetrated, for "self-determination" appears to be somewhat of a farce. When you find Magyars in the new Rumania, and subject to Rumania's rule, anything—revolt, rebellion, war—might happen. So looking at these conditions in Hungary, what do you think is the chance of peace in Europe? I am inclined to think there is very little; and not only that there is very little, but that an immediate attempt should be made to revise this Treaty, imposed on the defeated by the victorious Nations. It should be revised by an impartial body, such as the League of Nations, or the International Court of Justice at the Hague. The boundaries must be re-adjusted in consonance with justice and Nationality. Otherwise, how can you look forward to anything except the "forthcoming war"?

But it is not nearly enough merely to revise one unjust Treaty, and then to go on in the old way of war after war, each war becoming more horrible, more brutal and more cruel than the wars of the past. For all the things that made war even tolerable have been swept away. The Nations have swept away the difference between combatants and non-combatants; they send bombs on unarmed cities, on children's schools, on hospitals for the sick; and they are getting worse and using worse materials for the bombs they manufacture, so that we are cheerfully told that London could be destroyed by a fleet of aeroplanes in five or six hours. Other things have been done which make war more detestable. Poison gases are used. It used to be only savages who poisoned wells; now the "civilised" use poison gases, and they seek to discover for how long a poison will "remain active" in the ground; and if it will remain thus for twenty-four hours, they think they have done well.

Looking forward to the next war, it is rather a question as to whether civilisation will not go down in it, and whether there will be any victors to triumph over the vanquished.

What then ought we to aim at? Can we not put before the civilised people of Europe some great Ideal that will stir them to enthusiasm? It is of no use simply arguing for justice; you must rather hold up a great Ideal which will stir the hearts of the people and make them determined to bring it about, because it attracts by its beauty, because it allures by its fascination. And I suggest that such an Ideal might be the United States of Europe. I do not mean that we shall win it easily, but I do mean that if that Ideal could gain the hearts of even a minority of the people, they would come back to it again and again after every failure, until they had made it at last a great success. And let us notice for our encouragement in putting before ourselves such an Ideal, that the changes made by the last war, creating a number of small States into which Eastern Europe has been cut up, is against the whole tendency of the evolution of mankind. The tendency has been very very strongly felt, and well carried out, to unite smaller States together into larger areas, where the language was the same and the traditions the same. Think of Italy as she was in the days when I was young, when Garibaldi came to London, madly cheered through the crowded streets. Remember the time of Mazzini, the great prophet of Italy, when Italy was divided up into a number of small States with Dukes and Princes and Kings, and the cry raised was "United Italy"; and United Italy was born first out of the thoughts of Mazzini the prophet, and then by the arms of the gallant thousand who landed under Garibaldi. We have now a United Italy, one of the great Powers of Europe. And that has been the tendency—to draw the smaller States into larger areas, and while we may not like some of the means by which it has been done, if we may object to the Empire of Force by which

Germany was made so great a country, none the less it is true that the large countries are in the line of evolution, and that the little States should join up. Though the means in the past have not been good, the evil was due to the ambition which was the motive, instead of the Brotherhood that should have drawn them together.

So I would submit to you that the Ideal of the United States of Europe should be: Automatous States joined together in a great Federation, when the only army in Europe—if you must have an army—would be the army of the Federal Government—although you would do better to have only police. In those United States of Europe, each State should be self-governing—a Federation of free Nations. And after all, that is not surely so impossible; for if you take Britain herself and consider the Colonies that she formed in the past, you see them growing into separate Nations that have been turned into Dominions—a great Federation of free Peoples; and when India gains Dominion status—a necessary preliminary, if a war of color is to be avoided—it will be no longer a British Empire but a British Federation of great and free Peoples.

If you look at the United States of America, they were separate Colonies; they grew into States. The States are populated by people from every Nationality in Europe, but they are forgetting that, and growing more and more into a single Nation—more and more into a Nation, a mighty Republic, in which every State remains with its own Government and its own laws; but the United States of America are all those States together, with a Federal Government and a Federal Army and Federal Legislature as well.

If that has been done across the Atlantic—made out of the peoples of Europe, remember—why should not Europe take pattern by that great Republican daughter of its own, and follow it in order that war should be no more in Europe? The first step will be the Federation of the Teutonic sub-race,

composed of the United States, Britain and Germany, forming a pacific and cultural World Power, too strong to be attacked, each autonomous as now, but federated together for mutual advantage.

We cannot get the United States of Europe at once, it is clear; but why should we not begin to prepare for it, and plan out and create certain small steps, which would make the Federation inevitable in the long run?

The first thing we should try to do is to enable the peoples to travel more freely amongst each other, so that they should get to know each other; for intimacy and knowledge, these are the parents of friendship and of understanding. We fear and distrust those we do not know, those whose motives we suspect, those whom we think may turn out to be enemies in disguise. The more we know them, we find they are like ourselves, just ordinary human beings, with the usual faults and virtues of humanity—not really terrible people, though we used to think that all our enemies were wicked and all those who fought for us were good. Friendship is the only way to get over that difficulty. Travel and interchange of communications and thoughts are ways of drawing Nations together.

You will remember Charles Lamb, the essayist, who was on one occasion abusing a man. A friend said to him: "If you knew him, Lamb, you would not attack him." "Of course not," said Lamb, "I should not be able to attack him if I knew him." That is true; it is the people whom you do not know, or know very little, that you suspect or attack; and so the first thing I suggest as a step towards the United States is to abolish all the obstacles which prevent the natives of one country travelling freely in the country of another people. Get rid of your passports for one thing. Get rid of all the ridiculous papers that they make you write, even when you have a passport.

I had a passport and was told in England that no visa was necessary; but whenever I entered a new country I had

to tell them what my name is, what my name was before I married, where I was born, in what year I was born, and a number of other particulars that cannot be of any use. I visited twelve countries, and I filled in twenty-four different papers. It could not possibly have mattered to anybody that my name was Wood before I became Besant, that I was born in London in 1847, and other little details of that sort, which could not be so wonderfully valuable, and all those papers are put away in twenty-four different cupboards in the different Nations of Europe; and what is going to be done with them, I do not know. Why should we do such stupid things? But that goes on. Then there are Customs barriers. That is one of the advantages of the aeroplane, that you do not have all these Customs; you fly over them; you only have the Customs at the end of your journey, and then as you carry very little luggage because it is so expensive, the Customs are not as bothersome as they are if you go from one country to another in the ordinary way. We only travelled twice at night, and then we were wakened up at midnight in order to have our boxes examined and to show our passports, and generally to make ourselves a nuisance; and the Customs officials were a nuisance to us, because they waked us up. What is the sense of it? Let us get rid of all the passports and get rid of all the papers; nobody wants them and nobody looks at them.

The next things are the barriers to trade and commerce. If you can get the co-operative idea instead of the competitive, then you might go ahead and get rid of the barriers between trade and commerce of the different Nations. Every Nation would be one of "the favoured Nations," that is, they would be allowed to trade freely. Why not? In Australia before it was unified, they had Customs between every State. If you wanted to go from Victoria to New South Wales, you had to have your boxes looked through. Post Office rates were different; stamps were different; gauges were different on all the railways, so

that even now if you want to go across Australia by the Inter-Continental Railway, you find different railway gauges; and as it would be too costly to renew all the lines, you have to change five times between Perth and Sydney, and to have all your luggage changed; and as the porters are paid one pound a day, you will understand how easy it is to trade between one State and another. That is the kind of thing we ought to outgrow. Let us try to get rid of these barriers which make things dearer for everybody, and try to dwell like reasonable people, shaping our markets in co-operative ways, not by competition.

The advantages are seen in Municipal Socialism. I saw a notice the other day in a very Conservative paper, giving the result of municipal trading, and it said: "If that is Socialism, let us have a great deal more of it"; for the rates had been reduced by the profits on the municipal omnibuses and tramcars and other supplies, and they had received £47,000 profit in one year, half of which was put to a sinking fund, and the other half to the reduction of municipal taxation; that is, it went back to the people who paid it. The same sort of thing applied to countries, would make trade and commerce very much easier and more satisfactory.

There are some difficulties in the way, and one is the difficulty of language. That is the reason why one way towards international friendliness would be to promote international culture. Art does not need translation; you can listen to German music without learning the German language. Painting does not need to be translated; statuary does not need to be translated; and there has lately been started in Austria a League of International Culture, which is winning adherents. Its President is Prince Charles de Rohan, now living in Vienna. The moment I heard of that I enquired about it. England is one of the few countries in Europe that is quite outside the League at present, but I hope

some leading English people will join that League of International Culture, and so promote the friendliness between Nations that must precede the possibility of getting rid of the barriers.

Could we not all do something in that direction? Could we not begin in our own homes and towns never to speak evil of other Nations, but try rather to speak good? Can we not work for international education—education where boys and girls of different Nationalities should be made welcome in schools, colleges and universities of different Nations? There is no stronger way of drawing people together than the school and the college, for those who make friendships in school and college are not going to fight when they come to manhood. If we had international schools, the great majority of the students would naturally come from the country in which the institution was, but some others would come, and they would learn to know each other and to love each other, and in that way do away with the hankering after war.¹

And in all these ways surely you and I can do something to make the United States of Europe a possibility. You must first help to make public opinion. Governments do what public opinion compels them to do, and if every one of us set our face publicly against war and said: "These are our brothers and we will not fight with them any more, no matter what the provocation might be"; if the realisation of the One Life in every one of us, in every Nation, in every living creature, could come to pass; if we saw the same God in our enemies that we see in our friends, how should we dare to go to battle with them? How should we dare to slay and to mutilate?

Friends; it may be a long time before I speak to you again. Soon I am going back to India to strive there to increase the movement for India's freedom. That has a great

¹ Cf. The Theosophical Society has started an international World University, which has already centres in different countries, as its educational work for its second half century.

part in this future, because as long as India is outside, a subject Nation, a war of color may break out at any moment—the most disastrous to which any civilisation can be exposed. Before we can look for the United States of Europe we must make friends with our colored brothers everywhere; and India is the one place where that is at once possible, because she is within the Realm of what should be the great British Commonwealth of Free Nations, and not an Empire ruling over a subject people. We must all try our best to spread peace and not suspicion. If we all try to spread trust and not fear, if we refuse to think thoughts of fear and distrust, still less thoughts of hatred, then we shall be laying the foundations of Peace which none will be able to destroy. Is it not possible now that intercommunication is so great, now that we are bridging the ocean as well as the land so swiftly, that that greater intercommunication, that greater friendliness, will bring about a lasting Peace between all the Nations of the world?

Britain and America must set the example. Britain and America should make a Treaty of Peace which none would break, which none would dare to challenge. If you are wise—because you are of the same race, and race is strong—you would take Germany into that great Alliance, and so make the Teutonic peoples one, on the way to making Europe one, and the World one.

Those are the lines along which Peace may come; that is the Ideal, which every one of us should try to spread; and if every one of us would put one tiny brick into the great Temple of Universal Peace, then we should leave the world better than we found it; we should have done the greatest service to Humanity that anyone of us in our lives may hope to do.

Annie Besant

BROTHERHOOD OR CHAOS

By P. STANWAY TAPP

THE title "Brotherhood or Chaos," sounds a little theatrical, well, why not. I think anyone who takes a good look at the world to-day must admit that life is theatrical. It is a world of tragedy and comedy in sharp opposition, with perhaps the weight tending towards the side of the tragic. Lotus dreams are not fashionable. Pleasure means jazz, noise. After the great war, the war to end war, as our politicians told us, the world-jazz was regarded by the wise ones in the public eye as a reaction, a beginning of the process of settling down. But, looking at the thing honestly, is the world safe for democracy, has the war ended war? In dealing with the subject Brotherhood I am going to try to be as cold and matter-of-fact as I can, to avoid appeals to sentiment and the use of the word "love" as far as I can. The word, love, to me is over used and much abused. People *love* ice-cream, theatres, dancing, swimming. The word is incorrectly used; it should be *desire*, and desire is by no means love.

A child loves, desires, ice-cream. The man-eater loves a man. The snake remarks blandly "I love frogs" and swallows one. The word love does not mean desire at all, it denotes something far more like compassion, sympathy and a wish to serve. The Master Jesus is reported to have said "Greater love hath no man than this, that a man lay down his life for his friends." This is generally taken to mean "die".

But I would submit that we may lay down our lives, without dying. Like St. Paul, we may die daily. The man who sacrifices his wishes and comfort, day after day, to help his fellows is an example of love, though possibly not a strong one. So if I substitute the word, service, for love—you will I hope understand me.

Now take the word, brotherhood. What does that imply? In its most elementary form, a form that has been outgrown for thousands of years, it was the relationship existing between two or more brothers, children of the same parents. But century after century that idea has been added to, modified, broadened. What does it mean to us to-day? Apart from its original meaning, it implies a unity of interests, physical, mental and spiritual. Take such expressions as brothers of the bush, brother scientist. Look at the idea expressed in the Alma Mater, benign mother of the University student. If the University is the mother, then the students surely are a brotherhood. In Roman Catholic Communities the members are spoken of as "brother so and so, children of Mother Church". You have labour brotherhoods, and you have even a sort of brotherhood of what are known as enemies of Society, thieves and so on.

As an example of the blood tie there are the gypsies of the Romany Rye as they call themselves; where they originated appears to be an unanswered question. Some people call them Egyptians; Borrow seems to lean to India as their starting place. They have been feared and persecuted. They have wandered over Europe for centuries, north, south, east and west, but the blood brotherhood still calls. I have a friend at home, the son apparently of ordinary middle-class parents, when he grew up he came into contact with the New Forest gypsies, and, they simply told him he belonged to the gipsy people, he was a Romany Chal, and took him into their confidence. Looking back at it, I think probably they were

right and that on his father's side there is gipsy blood. Anyway he used from time to time to live with the tribe. He picked up the Romany tongue, his property was sacred, and he ended by marrying a gipsy girl.

When man lived in caves and his wanderings were limited by the strength of his legs and the dangers he dared face, the idea of brotherhood was naturally limited, in fact at first it was probably purely a family affair, until such time as the brothers went off to caves of their own. Tribal brotherhood grew out of blood or family brotherhood. When tribes link up for the safety of greater numbers, the idea would again grow; history is a continuous record of what is known in the business world as the amalgamation of interests varied by the absorption of a weaker competition.

You can broadly think of a large state which is not the result of a series of combines and combines of combines. Before the time of King Alfred, England was divided into seven kingdoms. Afterwards the nobles very largely went their own way and had their own little private wars. *Magna Charta*, a matter of mutual interest, banded the nobles together against King John. The merchants, traders and craftsmen banded together in guilds and similar societies, against both nobles and King, and so on.

Take another aspect: I think it was Johnson who is reported to have said "I hate that man—I do not know him, if I did, I would love him." There is a lot in this. In the primitive times a man was a friend, or a possible enemy. The best way to treat a possible enemy was to crack his scull and then make enquiries. The unknown was dangerous. This would make friendship largely a family matter at first. Tribal brotherhood was largely a blood tie due to intermarriage.

Only mutual knowledge and the resultant mutual trust could enlarge the scope of friendship and brotherliness. Another factor comes in, the means of locomotion. The

English county villages are two to three miles apart, market towns eight to ten miles. The villages suit the labourers' walking needs, the market towns, the farmers' driving arrangements. The man who could drive covered a greater area and knew a greater variety of people than the man who had to walk. See how this aspect of the case has affected the progress of mankind. For walking people you may have a city four miles across and community life possible within it. Introduce horses and your city may be twelve or fifteen miles across and the number of people who may contact each other individually or in groups is so much greater. Introduce steam—and a transit speed from fifteen to a hundred miles an hour, electricity with trams and underground-railways as in London, petrol with its motors. Think of the barriers of ignorance you have broken, of the infinite possibilities of friendship and brotherliness you open up. You cannot be friendly with a man of whose existence you are ignorant; you cannot be brotherly to a man you have never met. There was some excuse for unfriendliness, suspicion, when every man who lived five miles away was a stranger, a possible danger, but the barriers are broken or breaking.

Railways, motors, steamships, telephones, telegraphs, letters, newspapers, books, magazines, what excuse have we for ignorance of the majority of our fellowmen. And now, the airways are open. Can you tell me that national boundaries can limit friendships and mark enmities much longer? The idea is absurd. When you pierce your imaginary wall of national limitation with its posts painted red on one side and black on the other; when you drive trains through it, and river steamers, and motor cars, when airmen fly over it, and the wireless voices gossip and chatter across it, when science, art, literature and music are blind to it, can you tell me that the thing is not doomed, an anacronism? Daily and hourly the lands are becoming more at one.

Brotherhood *must* mean more to us, *must* have a wider significance to us than it had even fifty years ago. *It has.*

There was an earthquake in Japan: What happened? America, Australia, both forgot the yellow peril and sent help, *at once*. More than was needed. America fed starving children in Russia while Russia was trying to undermine the peace of America. Nothing to be conceited over—still the facts are there. International hatreds may be a fact, but nevertheless they are an anacronism; they are just as foolish and out of date as a bullock team would be to deliver goods for the big stores in large cities. National boundaries are a relic of the days when rulers regarded their states and subjects' lives as *possessions*. From a certain area they exacted toll and naturally neighbours were anxious to make sure that the other fellow did not poach on their preserves. The Duchy of Luxemburg is a relic of that day. Germany is simply a combine of small "estates"—shall we say (they were called kingdoms and other high sounding names) for mutual help. These boundaries assume the right of the governing power, not the rights of the governed.

The world is slowly but surely evolving to the place where the rights of the governed come first, and then the boundaries will mean no more than the boundaries of roads, boards, or electoral divisions. The world is evolving and everything points to that breaking up of artificial limitations, and in the end evolution always wins, even if it has to wipe out those who oppose its advance. Those demarkations lead us into another error. We are apt to separate up mankind into pigeon holes and regard them as different beings. We love definitions so much that we try to fit nature to our definitions, and we cannot do it.

What is the typical Englishman, is he the active spare man of the dales of northern counties or the square built fair-haired man from Suffolk. The English type changes from north

to south, from east to west. His manner of speech, of thought, his customs and appearance alter, not suddenly as they should where the changes of colour on the map show a different county, but imperceptibly as the conditions of life change. England and Scotland once fought for different Kings, yet it is certain that the people of Northumberland are almost identical with those across the border in Scotland, and very different from those in Surrey with whom they were allied. Now this I think you will find applies to the whole world. The Chinaman melts by imperceptible degrees into the Russian on the other side of Asia. The Hun in China is the Hun in Hungary. The Russian blends into the Prussian and the Pole. The Pole into the German; the German into the Netherlander and Belgian; the Belgian into the French. The tendency of mankind is to mix, to blend, unless some artificial barrier is enforced, as where the conqueror insists on the conquered using the language of the victor and forgetting its own. This insistence on an enforced language is against the natural trend of evolution. To me the progress of the world is standing where the road forks: on one road is the sign Brotherhood, on the other Chaos. We can choose! You can choose on which side you will throw your weight.

For you must remember this: The man with great knowledge is far more dangerous than the ignorant man. Those very things, those wonderful advances of science, of production, of transit, of means of communication which are making brotherhood possible are making the destruction of civilised life possible if they are once let loose for destruction. The next war will be not against an opposing army but against a nation; there will be no civilians, so military experts tell us, and further they say these things are not ideas but accomplished facts waiting for use. Facts, in that the means are known and tested.

Think what it means to say, that a zone a hundred miles wide, would be devoid of all life, not even an insect left, a land of putrifying bodies, of bare earth, of dead trees, where the only sounds are running water and the crackle of dried herbage as the wind moves it. A dreadful silence except when it is broken by the hum and drone of passing airships carrying their burden of terror and destruction further and further. That is a forecast of the *beginning* of the war, only the beginning. And what will humanity gain? What can humanity gain that is worth such a price as that? On those two roads I see, if you will permit the imagery, certain words; on the one marked, Chaos, I see, first, ignorance, then suspicion, and next, fear; on the road marked, Brotherhood, I see knowledge, trust, friendship. It is a relic of the cave dweller, an inheritance of our cave-man ancestors, this suspicion and fear of the unknown. And it is used to-day to produce the same result as it produced in the days of the cave man. The same result, hatred of the person or people feared. It is used to promote war in the interests of those who gain by wars, or hope to. *And do not forget that such people exist.*

Therefore if you would work for brotherhood, you must try to break down the ignorance of the classes, of the people of different localities, of the people of different states, and countries, respecting one another. There are few men or nations that have not some likeable qualities.

If we do get to know one another it is highly probable, I should say, that we shall be able in the average to find some points of contact of mutual help and mutual trust, with the resulting friendship.

A friendship that is based on mutual love, by which I mean as I have said before, a mutual desire to serve, will build a real and permanent feeling of brotherhood. And service does not mean indiscriminate charity, it does not mean sentimental speeches; it means the recognition of the other

fellow's right to live his own life, to think his own thoughts. The recognition of the fact that mankind is independent, and that it is the very fact of differences that make each man necessary to each other.

If you can build a wall round yourself you can ignore the rest of the world—but can you? The world is one; it is becoming more and more one. No man can really cut himself off from the world. The world is an intricate piece of machinery, a whole, take away one cog and your machine gets into trouble; you may readjust to carry on without the cog, but in the world machine it is still there, and if it is not useful it becomes a nuisance, if not a menace. If a man is not a useful member of society he becomes a drag on it. If a nation is not a help in the world's life it is a rock in the path of progress. You may erect tariff walls, you may do all sorts of things to isolate a nation, but the very fact of its isolation will spread that which you wish to imprison.

So if we wish to work for peace, unity and brotherhood we have several things in front of us; we must be useful to society, we must allow the other fellow to be useful to society. Not only must we allow him but we must help him if necessary, and we must be prepared to adjust our outlook so that he can be useful in his own way. To exploit our fellow men, whether of our immediate district or of other states and nations, is not helping forward the peace of the world, it is not brotherly, it is not even Christian. Our duty is not to help ourselves to other peoples' goods, but to help other people to their own good.

And the world is not ready for this outlook. After 1900 years of professed Christianity of the teaching of *love* to one's fellows, the *world's* standard is not service. Truly there are many people trying to serve; many voices asking for justice, for fair dealing, for the right of the weak to live their lives, but the world is not ruled by these.

The world's rulers to-day, in the majority of cases, are a relic of the Middle Ages. State-craft is defined by the word *craft*. Politicians play the game of "ins and outs" and behind them all finance is the real king, far more important and powerful than the needs of humanity.

This is one of the many reasons why I think a real World Teacher might come. We need Him. We need a Teacher to suit the age, to stir up the people to look at life with open eyes and common sense; more than anything to-day I think we need the gospel of commonsense.

Take the facts roughly as I have tried to show them to you. Owing to transit difficulties the Christ spoke to a limited world, the Buddha to a limited world. Mahomet to a very limited world indeed. The world of to-day is a quite different world to that in which the Master Jesus lived. It has never been so *small* as it is to-day. What the Master Jesus taught took many, many years to reach even Great Britain without considering the unknown America and Australia. To-day what a prominent man says in Geneva is flashed over the whole world and may be *read* next day in Melbourne, New York or Cape Town. The world is one family to-day, it may be a troublesome, quarrelsome family, but it is one family, and that is one great reason for expecting, not a Christian Teacher, a Hindū Teacher, or anything of that sort, but a *World* Teacher. In the days of the Master Jesus' teaching, the people of a portion of the globe might wage wars and affect, at most, a few hundred square miles; to-day a match struck in Europe may cause an explosion that thunders out even to the small islands of the great oceans. We are a people with fifteenth century minds, and twentieth century powers of making trouble.

We have dug deep into science, all kinds of science, except the science of living reasonably. Surely a great, a *really* Great Teacher might have something to say about that,

which we might with advantage hear. Surely the life of humanity has some greater use than to bolster up titles that belong to the past, to keep intact patches of colour in our atlases.

It does not matter to what class men belong, to what nation they belong; in essence their life is based on certain fundamentals: growing things, making things, moving things and learning things. Is it beyond the powers of to-day, with all our wonderful progress, to do these four things so well that all have what they need, and the world be at peace. Perhaps a Great Teacher might be able to show us how, it would be worth many repetitions of the phrase: "Love one another." And the secret I think you will find will be service. Service all the time. Grow for use, make for use, move for use, learn for use, for the use of humanity. The money may be there, in use, for use, but it will be the *Servant* not the Master.

P. Stanway Tapp

ANNIE BESANT¹

(AN APPRECIATION)²

By M. E. ROCKE

TO most people the name of Annie Besant suggests the silver-tongued Orator of rolling phrase and far-seeing intellect; the valiant Fighter for the oppressed; the author of some 325 books; the Thinker who faces the world with ideas fifty years ahead of the age, or the Leader whose pure light is followed by many thousands in all parts of the globe.

Others, again, recall her indomitable will, phenomenal courage, capacity for unceasing work; her Irish humour and love of humour, her statesmanship, legal acumen, and her extraordinary prophecies of events which have a very definite way of coming to pass, as well as her power of looking back to the world's beginnings, or of passing into the subtler worlds which surround us and of bringing therefrom most wondrous teachings and tidings.

Others, yet again, will note her gentleness, tenderness and uttermost loyalty to friends but most especially to foes; the beauty of her voice, her compelling and unfathomable eyes, and the holy atmosphere and love she always radiates. Her movements are heroic, her thoughts as levers, helping to lift the world nearer to its goal, to GOD. Dynamic is she,

¹ We print this because the writer has passed away, and we do not like to refuse her a hearing. She was an intimate friend, and saw me through glasses of love.—A. B.

² Written, May, 1927.

eminently the leader, the king, the ruler, with at the same time the exquisite refinement and aroma of the rarest of souls.

But the one surpassing characteristic of this great and most lovable woman, who stands on the threshold of the superman, is her conscious contact with the worlds unseen; and together with this faculty, a consuming love for the entire world, so that she spends herself, physically and intellectually in an activity probably greater than that of any other mortal living, in order to share with mankind the fruits of that contact, in order to lead man along the Way indicated in the Plan and by the Will of the LOGOS.

All men and women who bring gifts to earth, of whatsoever nature those gifts may be, are but channels for the Light Invisible, transmitters of that Light, in some degree. Invariably are they inspired, since there is but one Light, one Life, one Love. The Light finds way, sometimes through glass opaque or begrimed, sometimes through crystal-clear transparency, but the instruments are for the most part unaware that they are so used. Wherein Dr. Besant differs is that consciously she knows herself to be an instrument in the hand of her Master. She has opened her window. And now she proclaims the existence of these great Helpers of the world, and tells us how we too may seek and find those known as the Elder Brethren of the race. Pioneer is her most glorious name, for she has blazed the track to the Vision Splendid.

Having penetrated to Their worlds, Dr. Besant lives but to serve these great Ones, and through Them those still greater Beings to whom They in turn look. "Servant of the Servants of God" would be to her the highest title possible. Her confidence in the prophecies she utters from time to time is quite natural, since they are not hers, but the Master's. It is not on her part a matter of faith or trust but of perfectly definite knowledge. And this recognition of the Masters, she

would impart to others, that they too may know and serve. For as her Master wrote many years ago in a letter addressed:

To all those whom this may concern—to the honourable and doubting company.

Foolish are the hearts who doubt our existence! or the powers our community is in possession of for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth.

M.

Who is for us—answer!

Dr. Besant, through such help, has reached regions of spirituality, of knowledge, of wisdom, so rare and undreamt of in our present age that the account she gives is received as a fairy-tale by some, while most people take not the trouble to read her statements. As well might a butterfly try to interest a caterpillar, over the glories he had discovered in the new dimension of space to which he now was free. Proof in such matters may not be granted. The door opens to the real seekers, but not to the merely curious; the former can and may prove the matter for themselves, as many indeed have already done.

It may be said, however, that proof of the truth of the most daring of Dr. Besant's statements has been given during this past year. Think of the apparent madness of the prophecy made in 1909, when she and Mr. Leadbeater singled out a simple little Indian boy of thirteen summers, and made extravagant claims (from the ordinary point of view) as to his future, saying that his was to be the vehicle or body used by the CHRIST who was shortly to appear again on earth. Now, as the antithesis, we have the complete corroboration of those claims, though the world sees as yet only the dawn of the great Epiphany.

Dr. Besant's last prophecy of all, made at the Ojai Valley, in California, at the beginning of this year, 1927, concerning "the gradual elaboration of a new human type," of a new

race, and referring to the Happy Valley as being "dedicated to that work," and "eminently fitted for the Cradle of the New Civilisation," concluded with the following words :

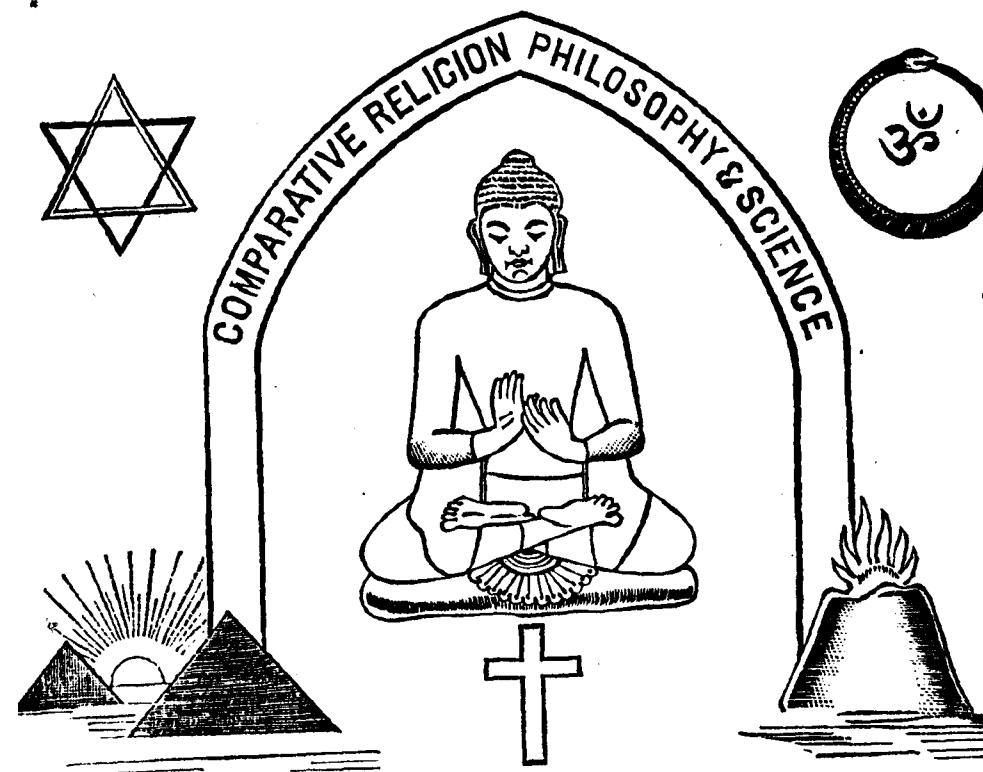
Above the Valley, to us, (herself and Mr. J. Krishnamurti) are enthroned the majestic Figures of the Coming Manu and the Coming Christ—the Manu as yet hidden, the Christ rapidly revealing Himself.

Happy are we who are living at such a time, and have a share in the laying of the foundations of the one Great work.

Those who so choose, may follow the gleam flashed by Dr. Besant across the darkness of the world during the last thirty-eight years, and then will they find, as some already have found, "the pearl of great price," and will enter the Kingdom of Heaven, Krishnaji's Kingdom of Happiness, and "breathe that scented air, that air of divinity, that scent of perfection". As Krishnaji has told us, in that "Holy of Holies" they will see the vision glorious, the vision which is Eternity, which is the Truth, which is "He for whom the whole world longs". And then, "possessing such precious ointment that shall *still* the many wounds," they can go forth and "bring that vision to others".

Anyone desiring to pursue the subjects referred to above could not do better than read the following books : *The Kingdom of Happiness* ; *The Masters and the Path* ; *Man: Whence, How and Whither*.

MARY E. ROCKE, M.D. (whose most honoured post in life was that of private secretary to Mrs. Besant for three privileged and delightful years).



RECENT DISCOVERIES IN ASTRONOMY

By W. R. C. COODE ADAMS, PH.D.

ON November 9th, 1926, at University College, London, Dr. J. H. Jeans, the Secretary of the Royal Society, delivered a lecture which was a summary of certain work in physical and mathematical astronomy, which during the last few years has been completely modifying our views on the whole question of astronomical evolution, and of the problem of evolution in general.

The earlier astronomy was chiefly concerned with the sun, the moon, and the planets. Stellar astronomy can be

said seriously to have begun in 1863 when Huggins applied a spectroscope to an astronomical telescope and discovered that some of the appearances (lines) in the spectra of the stars strongly resembled those shown in the spectra of chemical elements known on this earth. From this he inferred that he could describe the chemical composition of a star by its spectrum. He found that the lighter elements seemed prominent in the earlier, hotter stars, and the heavier in the older, cooler stars. Thus he postulated an evolution of stars from the early hot to the older cool state and that this was accompanied by an evolution of chemical elements from the lighter ones such as hydrogen to the heavier ones such as lead. Since the lighter elements are by universal recognition of simpler atomic structure than the heavier, this evolution was from the simple to the complex and thus agreed with the general conception of evolution known in biology and elsewhere. This was the basis of Norman Lockyer's book, *Inorganic Evolution*.¹

This position has now been entirely upset, and we may have to rearrange many of our ideas of evolution in general.

First of all it has been discovered that the appearance of "lines" in the spectrum of a star which correspond say to hydrogen, merely show that the star is at that temperature at which hydrogen is incandescent, and the absence of these lines does not show the absence of hydrogen but merely that the star does not happen to be at that particular temperature. Each chemical element has its temperature at which it is incandescent, a star at this temperature would show the presence of that element, but the absence of the appearance of other elements in its spectrum would be no evidence whatever that they were not there. Thus we really have no evidence of the chemical nature of the stars and our whole scheme of inorganic evolution is overturned.

¹ Published in 1900.

However, recent research has been more constructive than destructive. By a process of mathematical physics, which it would be impossible to explain in a short article, it is possible to calculate the atomic weights of the average atoms composing any star. To our astonishment these came out very high, much higher than those of the atoms of any element known on this planet.

Thus we see that the evolution of a star is one of large complex atoms of high atomic weight breaking down into small simple atoms of low atomic weight, in other words inorganic evolution is from the complex to the simple, the reverse of that in biology.

As a matter of fact this has long ago been observed on this earth in process of taking place.

It is known that Radium breaks down into lead and in the process gives off the gas helium. The atomic weight of radium is 226, that of lead 207, while that of helium is only 4.

Moreover the atom of radium is admittedly more complicated than that of lead. How then are we in future to define evolution.

Immediately out of these results sprang a crop of discoveries whose consequences are both startling and fascinating. It is possible from these results to calculate not only the temperature of any star, but also the particular kind of light or radiation as it is more properly termed, since it is not visible light, which it will emit during this process of breaking down of atoms.

The temperatures often run into hundreds of millions of degrees and the characteristic radiation has a wave length of about .001 A. U. which is about a hundred thousand times smaller than the smallest ultra-violet light. This type of radiation has recently been discovered and observed in the earth's atmosphere by Millikan and Kolhörster, and under the

name of "Cosmic Radiation" has been much discussed in the papers. This is the true characteristic radiation of the Cosmos. What we know on this earth of light, or even of ultra-violet light is merely an infinitely slower and poorer quality, the "fag-end" of a great phenomenon. Similarly the chemical elements that are left to us on this earth are merely the "cast-offs," the ash that is left over after the real process of chemical disintegration of the star is over, the "fag-end" of a whole series of which we know very little and whose existence were not contemplated before 1917.

During the whole range of temperature of a star which may run to five hundred million degrees, life is only possible over a minute range of about a hundred degrees, when the real life of the star is over and just before it falls into complete inertia. This period of life can be calculated, and in some cases runs to a million millions of years and even then when everything else is favourable the chances against it throwing out planets are about a hundred thousand to one. What a small part life plays in the history of a star. How are we to interpret it? Is life merely a mould or fungus which grows on old stars when their chemical vitality is dissipated, or is it the culmination and triumph of all this staggering preparation? These questions I will leave to wiser brains than mine, but I do not think there is any way of evading the facts.

W. R. C. Coode Adams

THE FOUR HUMAN BLOODS

By WALTER OWEN

Better is one's own Dharma, though destitute of merit, than the well-executed Dharma of another.

THE accompanying diagram, prepared by a student in Buenos Aires, represents an attempt to trace a correspondence between the division of humanity into groups of the same blood or caste, and the phenomena of blood sympathies and antipathies lately observed in experiments of transfusing blood.

The unaccountable death of many patients into whose veins blood from healthy donors had been transfused, formed for many years a scientific problem.

During the late war, research was facilitated by the opportunities afforded, and much has been learnt, although much remains as yet unexplained.

Briefly, what is known is the following :

1. The corpuscles in the blood of some recipients are destroyed by substances either existing in the plasma or fluid part of the blood of certain donors, or generated within the recipients blood as a result of the transfusion.
2. Observation has, up to the present, established, that human beings are separated by differences of blood, into four groups.
3. These four groups are found in almost constant proportions in any large number of subjects, the proportions being : (commencing with the smallest group)
 First group 1%. Second Group 15%. Third Group 40%.
 Fourth Group 44%. Total 100%.
4. The blood of No. 1 can be given to none outside their own group.

The blood of group 2 can be given to those of their own group, and to group 1.

The blood of group 3 can be given to those of their own group, and also to group 1.

The blood of group 4 can be given to those of their own group, and to those of all the other groups.

5. Outside the limits stated, the transfusion of blood is fraught with danger to the recipient and is frequently fatal.

The establishment of the foregoing facts, has led to the devising of a blood test for the various groups, and this test is usually now carried out on small samples of blood of donor and recipient before transfusion is affected.

The nature and cause of the antipathies manifested, are believed to be chemical, but they have not as yet been determined, nor has it been possible to ascertain the hereditary laws which govern the blood inheritance of the various groups.

It has been observed that the blood of a newly born child immediately gives the reaction corresponding to its own group, and that this group is frequently different from that to which the mother belongs.

These facts suggest that investigations may eventually establish on a scientific basis, the truth of the profound differences of a physiological and psychical nature existing among the individuals who form humanity, differences which correspond to the ancient and still persistent division of mankind into various castes or bloods.

The conviction of the reality of such a division is deeply rooted in the mind of man, and is preserved in the proverbs and folklore of many races, when it is not explicitly believed in.

Occultism holds that the blood is the vehicle of the ego.

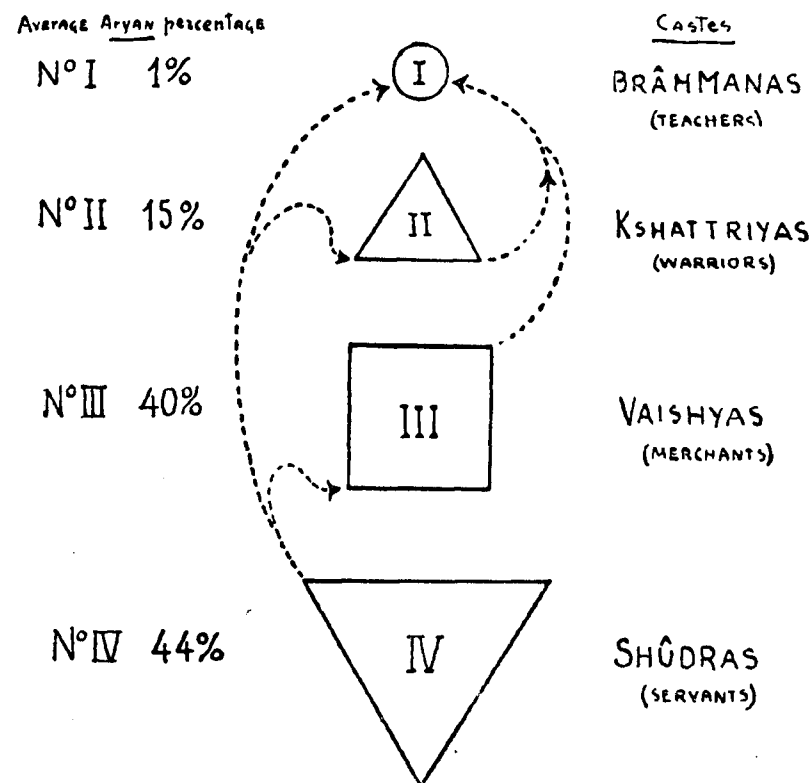
Empedocles taught that the blood round the heart, is the thought of man. In the *Illiad* the soul flows out with the blood through the hero's wounds.

The Peruvians and the Basutos believed that if they secured a few drops of blood from their enemies they could

subject them by magical arts. The blood-tie, sworn by mingling blood in a vessel and drinking it, was held to be inviolable by the Medes, the Romans, the Greeks and the Astecs, and is observed to-day by African tribes.

The Arabs say, that the life of the slain flows upon the spear blade. In *Leviticus*, chapter XVII, v. 14, we read, "the life of all flesh is the blood thereof."

A division analogous to the classification of humanity into four groups by differences of blood, is that of the four temperaments, according to the predominance of one of the humours—blood—choler—bile—phlegm.



The Incas divided their people into four classes, the priests, the warriors, the merchants and cultivators, and the servants.

Some modern writers classify men temperamentally and physically into the four types; the motive, the vital, the mental and the spiritual. And in India we have the same natural classification preserved in the four main castes—The *Brāhmanas* or priests; the *Kshatṛīyas* or warriors; the *Vaishyas* or merchants; and the *Sūdras* or labourers.

We find therefore, firstly, that there is a profound belief current among men of widely separated races and times that the blood, the vital fluid of the body, is closely related to the ego or individual, whose dwelling is the physical frame of man. To esotericism this is no superstition but one of the lingering irradiations, as many such beliefs are, of an ancient knowledge now temporarily obscured.

Secondly, we find that as far back as history records, there is a grouping of men into various castes, the distinguishing feature of each of which has been, psychically a difference in the intrinsic qualities of the ego, and physically a difference believed to exist in the blood circulating in the body.

Thirdly, we find that the principal caste systems and schemes of classification have divided mankind into four great groups.

And lastly, we find that Science encounters in the observed phenomena of blood-transfusion a natural grouping which separates humanity into four divisions by an orderly system of incompatibilities and affinities in the blood. The system, as illustrated in the accompanying diagram, is simple and orderly, and its arrangement leads us to think that, (as verified up to the present) it is complete in the number of its groups, at least for the mass of humanity. In effect, the system cancels itself; the last group represents a reversal of the conditions of the first, and the groups would therefore appear to form a complete and closed scheme.

It is known that the blood of a more evolved animal can overcome the blood of one of a lower species.

The blood of a cat can be injected into the veins of a human being, but—if the blood of a human being be injected into a cat's veins, the animal quickly dies as a result of hæmolysis.

Group 1 as shewn in the diagram, can readily assimilate the blood of all the others, and of its own group; its blood would consequently appear to be the most prepotent in the particular conditions of blood-transfusion; and by analogy its ego should be the most highly specialised.

Group 2 of 15% and Group 3 of 40% are the only two of the four, which are mutually incompatible and they would consequently seem to mark the opposite sides of a line of cleavage, lying between the two former and the two latter groups.

Group 4 of 44% can furnish blood to all the others including its own, it would therefore, by analogy again, be the vehicle of the least specialised, or most immature egos.

These few remarks have been suggested by what is admittedly a merely theoretical study of a great subject, which the student believes to offer an enthralling and little-explored field for research.

Investigation carried out by those having opportunity to pursue the correspondences herein suggested, may very probably add much to our knowledge of the constitution of man.

Walter Owen

THE MESSAGE OF KRISHNAJI

By N. YAGNESVARAN SASTRY, B.Sc., B.L.

THE religious crisis in the world resembles the armaments question. Each nation is convinced of the evils of militarism, but is afraid to take the lead in disarmament. The result is, that the whole world remains militarist. So in the religious world, all agree as to the evils of following authority, but each creed makes a reservation in favour of itself. Theosophists too recognise the evils, but then every rule has an exception and they are the exception in their own eyes.¹

Krishnaji has come to the rescue. He would put aside his special knowledge of the hidden side of things. He would also put aside those in whose authority he has confidence. Like life descending into matter and suffering limitation, he would reduce himself to the position of an average man of the world and then show by example how an occult backing is not necessary for a noble life. Thus he would give to the religions of the world a lead towards a credal disarmament, and put an end to strife.

It is unlikely that the inspirer of the Bhāraṭa Samāj pūjā is against what he so recently inaugurated. It is also unlikely that a humble man who accepts the many facts of science on extraneous authority, disdains the testimony of the greatest

¹ This may be true of individual Theosophists, but is not true of the Society. Every issue of THE THEOSOPHIST, in the official supplement contains the paragraph "Freedom of Thought," the statement made by the General Council. We can no more help the follies of individual Theosophists, than Krishnaji can prevent the follies of his followers, even when they announce themselves as speaking "in His Name".—A. B.

occultists of the world. The refusal of Krishnaji to preach or participate in orthodox Theosophy is a mark of renunciation and is not to be construed as a vote of "no confidence". The ordinary man of the world has no reason to believe in temple thought forms and transubstantiation. Krishnaji would reduce himself to their position and show how in that position a noble life is possible.

If instead of doing what he has done, Krishnaji had started masonic revivals or discourses on cosmic planes he might greatly edify the Theosophists, but the larger humanity would continue in their apathy, suspicion, and helplessness, and Theosophists would have no consolation to give them save asking them to give up what they themselves cling to—authority.

Words do not become testimony because people make wide spiritual assertions regarding themselves; nor do statements in a book become evidence, because the book is old, very old. But words of men of proved integrity and altruism are testimony, even if what they say be not "self-realised," so do statements of books of proved authorship and historicity become evidence. The credal slavery of the world cannot be cured save by the knowledge to discriminate between authority and testimony and by the courage to renounce the former.

One sometimes wishes that Krishnaji would give special teachings to his followers and affirm their faith in the hidden things of life. But for obvious reasons the Star organisation cannot develop an esoteric school within its body. The message of Krishnaji would lose its force if he were to assume a double voice—one in private and another in public.

One also wishes that Krishnaji would indicate the limits of his generalisations. Every rule becomes grotesque when stretched too far. This was the case with Christ's teaching, "Resist not evil". This is the case with the present teaching, "Do not rely on externals". But again on deeper consideration

Krishnaji's un-compromising doctrines seem best. He cannot complicate the point of his message with "ifs" and "buts" and other qualifications that vary according to individual needs.

It is not suggested that Krishnaji gives his teachings after a pre-meditated plan for capturing the world. He acts by simple intuition as to the greatest good of the greatest number. But putting ourselves in his place, we can catch a gleam of that intuition and translate it in terms of lower mental analysis.

If this interpretation sounds plausible, the question arises as to the attitude of the followers. If Krishnaji has "bottled up" the special inspirations of the hidden truths of life, and reduced himself to the position of an ordinary man, then his followers must "bottle up" their credal conceptions of Krishnaji, and lead great lives with no other incentive than the simple love of fellow beings. The insistence on Krishnaji as the World Teacher refracts a lay-man's mind along side-channels. Instead of considering his message, people begin to enquire about his occult credentials. This is a danger which those who believe in the new teachings would be happy to avoid.

N. Yagnesvaran

KOILON VERSUS KOSMOS

I

CRITICISM BY MR. AUGUST BETHE

ALL the leaders of our Society, from Sinnett to Jinarājadāsa, have affirmed that the ultimate particles of our Solar system do not consist of matter, but of its very opposite, of nothingness (the void). They hold that the Logos breathes into *Mūlaprakṛti*, thereby causing the formation of small bubbles, which are said to be the ultimate particles of our Solar system. Being completely empty they are called Koilon, emptiness. In support of this theory a quotation in *The Secret Doctrine* is referred to: "Fohat digs holes in space."

With the help of the index I have hunted through the whole book in order to find this quotation. But although I carefully examined all the 58 passages treating of Fohat, I could not find such a quotation and, provided the index is complete, I maintain that none of the three volumes contain it. Moreover the references to Fohat do not in the least lend support to the above theory of Koilon or any other theory resembling it, rather the contrary. Nowhere is it stated that Fohat *creates* matter in *Mūlaprakṛti*, on the contrary all passages affirm unmistakably that Fohat gathers the *already existing* matter and shapes it into worlds. The most striking passages are found in the *Book of Dzyan*:

Fohat ruft die unzähligen Funken zusammen und vereinigt sie.¹

¹ Stanza V. 2 Fohat . . . calls the innumerable Sparks, and joins them together.

and :

Fohat collects the fiery dust.¹

The only passage which seems to indicate a process similar to the digging of holes in space is found in *The Secret Doctrine* :

Der grosse Atem gräbt den Raum entlang sieben Gruben in Laya, um sie während des Mānvanṭara kreisen zu lassen;²

but the sentence immediately preceding it shows how this is to be understood :

Wenn von Fohat gesagt wird, dass er sieben Layazentren hervorbringe, so bedeutet dies, dass das grosse Gesetz seine ständige Bewegung an sieben unsichtbaren Punkten innerhalb des geoffenbarten Weltalls modifiziert.³

A Laya Centre is defined in the next following and in many other passages as a point in space, at which the eternal motion is neutralised, *i.e.*, arrested, in order to become the centre of a new world⁴ and since seven such points are mentioned, it is evident that the formation of the seven principal planets of our Solar System is referred to.

It follows that the theory of Koilon cannot be found in *The Secret Doctrine*, because it contradicts the Ancient Wisdom and the *Book of Dzyan*. Moreover it is contrary to the much more important theory of the sevenfold Kosmos. If there is such a thing as Koilon, the sevenfold Kosmos cannot exist—there cannot be any Kosmos. Beyond the Solar System there is mere chaos, *i.e.*, the space filled with *Mūlaprakṛti*. If the matter of the Solar System proceeds directly from *Mūlaprakṛti*, the space beyond them has no division into spheres and sub-spheres.⁵ It contains merely root-matter,

¹ Stanza VI, 4.

² Vol. I, p. 171. The Great Breath digs through Space seven holes into Laya, to cause them to circumsyrate during Manvanṭara.

³ Vol. I, p. 171. When Fohat is said to produce Seven Laya Centres, it means that . . . the Great Law . . . modifies, its perpetual motion on seven invisible points within the area of the Manifested Universe.

⁴ S. D., I, 168.

⁵ S. D., Vol. III, pp. 551-600.

no kosmic Gods and no forces, only *Parabrahm*, and the Solar Logos would directly proceed from and return to *Parabrahm*.

This being the conception of the Vedānta and of Esoteric Buddhism it is clear that the theory of Koilon belongs to them. The quotation "Fohat digs holes in space" is *not* found in *The Secret Doctrine*, it is a theory of the Vedānta and of Esoteric Buddhism, and does not form part of the Ancient Wisdom and consequently of Theosophy.

According to *The Secret Doctrine* Fohat gathers the fiery-gaseous dust of extinct worlds and shapes it into new atoms for the building of a new Solar System. As long as this force holds the new atoms in their structure they continue to exist; when it withdraws they return to their original state. The theory of Koilon has probably arisen through mistakenly connecting the above actual process with *Mūlaprakṛti*, with which it has nothing to do, as it is a question of physical matter.

Since *The Secret Doctrine* only mentions the formation of physical matter, keeping silent about finer matter, one might object that it does not disprove the correctness of the above quotation. But in the *Book of Dzyan*,¹ it is written that Father-Mother create the Universe by spinning a web of the two substances (spirit and matter) of *Svabhavaṭ*, the root-matter, from the Spirit down to the shadowy end of (dense) matter, which means that all matter of the Kosmos, not only of the Solar System, is gradually evolved from the root-matter, from the finest to the densest.

It seems, therefore, that we must decide which doctrine we wish to follow. If we hold to the theory of Koilon we are obliged to deny the Ancient Wisdom and the *Book of Dzyan*, we are no longer Theosophists, *i.e.*, followers of *The Secret Doctrine*, but Vedāntists. If, on the other hand, we wish to

¹ Stanza III, 10.

remain Theosophists we cannot adhere to the theory of Koilon, because the two are incompatible.

AUGUST BETHE,
President of the Theognostic Lodge.

II

REPLY BY C. JINARAJADĀSA

The letter of Herr August Bethe is correct in one particular. It is quite true that nowhere in *The Secret Doctrine* is it said that "Fohat digs holes in space". What is said in *The Secret Doctrine* is that Fohat,

the Great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara.

The statement of the investigators into Occult Chemistry that "Fohat digs holes in space" was due to their being reminded of this action of Fohat as they observed the "bubbles" in Koilon. They saw that the ultimate unit of matter of the Solar System was this bubble, which was of no substance such as we know, but seemed to be an emptiness surrounded by substance. Evidently the substance, which was called by them "Koilon," was either the æther, or the prototype of the æther, of modern science, and the bubble was the negation of this æther. Such a startling discovery at once reminded them of *The Secret Doctrine*, and the action there described of Fohat digging into space to make Laya centres. Certainly in future I will modify the statement that "Fohat digs holes in Space," at least to the extent of not suggesting that the statement comes in *The Secret Doctrine*.

Herr Bethe, however, has not evidently carefully read the article on "The Æther of Space," which comes as an

appendix to *Occult Chemistry*, or he would not have made the statement regarding the bubbles that "being completely empty, they are called Koilon, emptiness". It is *not* the bubble which is called "Koilon" (emptiness), but the substance which surrounds the bubble.

In the article on "The Æther of Space," it is pointed out that the highest type of clairvoyance at the disposal of the investigators brought to their cognition a substance pervading the universe, which seemed to have some of the characteristics of the æther of science. This substance seen by the clairvoyant fills all empty Space, and the investigators, somewhat unfortunately, termed the substance "Koilon". I say "somewhat unfortunately," because the Greek word Koilon means "emptiness," that is, the negation of substance, whereas the investigators use it for a substance which fills all Space. It would have been far better to have used a word which suggested not emptiness, but rather, fullness, for what was noted is a substance which pervades entire space.

Then it is pointed out that this Koilon substance is probably somehow related to the primordial substance *Mūlaprakṛti* but that no knowledge is obtainable as to the stages between the substance Koilon and that Root-Matter.

Having then established the existence of the remarkable substance Koilon, which is the very antithesis of what we, with our physical senses know as matter, the investigators then proceed to describe the bubble in Koilon as the true emptiness, for it is a negation of Koilon or the Æther.

It is the lack of understanding of what the bubble truly is which makes Herr Bethe think that there is a contradiction between Dr. Besant and Bishop Leadbeater and *The Secret Doctrine*, for the bubble, instead of being nothingness, in the sense that it is an absence of anything, is the manifestation of Fohat, the Great Breath. The two following paragraphs

from *Occult Chemistry* will explain the nature of the bubble as seen by the investigators.

What are they, then, these bubbles, or rather, what is their content, the force which can blow bubbles in a substance of infinite density? The ancients called that force "the Breath," a graphic symbol, which seems to imply that they who used it had seen the kosmic process, had seen the LOGOS when He breathed into the "waters of space," and made the bubbles which build universes. Scientists may call this "Force" by what names they will—names are nothing; to us, Theosophists, it is the Breath of the LOGOS, we know not whether of the LOGOS of this solar system or of a yet mightier Being; the latter would seem the more likely, since in the above-quoted occult treatise, all visible suns are said to have this as their substance.

The Breath of the LOGOS, then, is the force which fills these spaces; His the force which holds them open against the tremendous pressure of the koilon; they are full of His Life, of Himself, and everything we call matter, on however high or low a plane, is instinct with divinity; these units of force, of life, the bricks with which He builds His universe, are His very life scattered through space; truly is it written: "I established this universe with a portion of myself". And when He draws in His breath, the waters of space will close in again, and the universe will have disappeared. It is only a breath.

To me the article on "The Æther of Space," with the conception of the bubble in Koilon, came as a most illuminating revelation. For it showed that the universe which we contact through our senses as "matter" is really built up of units of consciousness, the units of the Great Breath. All the planes of the solar system, then, since they are made of the ultimate bricks of matter, which are the bubbles, are in very truth a garment which veils the consciousness of God. The proton and the electron are then only veils over units of Divine Consciousness, both of the Primordial Logos and the Solar Logos.

I fail to see in what way this conception which is offered by the investigators of Occult Chemistry contradicts *The Secret Doctrine*. *The Secret Doctrine* is discussing the action of *Fohat* on *Mūlaprakṛti*; the investigators are describing the action of what they take to be *Fohat* on a substance which is presumably several removes in descent from *Mūlaprakṛti*.

At any rate, the discovery of the investigators gives a solution to a most difficult problem in physics, and makes a bridge between the Ancient Wisdom and modern science.

Melbourne, March, 1928.

C. JINARĀJADĀSA

We are all brothers between the Four Seas.

Confucius

THE One bethought Him to make man
Of many-coloured dust,
And mixed the holy spirit
In portions right and just;
Each had a part of mind and heart
From One Himself in trust.

Thus came the brown and yellow men
And black and white and red,
So different in their outer look,
Alike in heart and head,
The self-same earth before their birth,
The self-same dust when dead.

This remarkable poem, by Pai Tashun, a Chinese poet, was translated by Dr. Frederick Paterson, in his collection of Chinese lyrics.

SCIENCE AND LEADERSHIP

By A. F. KNUDSEN

UNDER this heading there is a good editorial in *Nature*,¹ from which we take some quotations. It decries the tendency to extreme specialisation, with which we heartily agree, and finds that: "Only the comparatively few forsake the paths of specialisation and find scope in leadership and control for the exercise of the particular qualities of mind engendered by the study of science." Then again: "The revolt against the old-fashioned classical education was successful because . . . it encouraged the worst forms of pedantry: it was dehumanised. The teaching of science is suffering from the same disease."

The Massachusetts Institute of Technology, my Alma Mater, started a general course in 1890, that turned out some most successful men along this line of leadership. It is, as above intimated, the teaching, the method, the failure to take in the whole man, that is at fault, and Science as a body is as responsible for that as the school-teachers are.

But let us return to our subject. "The influence of scientific discovery upon man's outlook and activities is too often ignored by teachers of science. They incline to look at their several subjects from the inside, and thus not only lose sight of the unity of purpose of the whole range of scientific study, but also fail to appreciate the important

¹ February 18, 1928.

impacts of this study upon our common stock of ideas. After discussing Prof. W. A. Bone's wish for a seven years course in science, of which only the last four were to be years of specialisation, we get to the remedies."

"What is most needed at the present time is . . . broadening the basis of instruction in science, particularly by the inclusion of biological studies, to extend the mental horizon of the pupils.. Most of us will subscribe to the view that no person can be considered well educated who lacks the equipment to discern the principal forces which are operating to mould our environment. Undoubtedly some knowledge of science and some training in scientific method are essential for such discernment . . . It is doubtful whether any one who lacks the capacity for independent and perspicacious inquiry should be entrusted with the cares of leadership."

The suspicion with which the men of affairs look on "an expert," is commented on, for it is founded on fact, and only a better type of scientist can wipe it away. But the State and the Civil Service must come into the realm of the truth-seekers. Science is wise in its dictum that economics and state-craft are not sciences, but that is the fault of the men and the masses. Someday, we venture to hope, there will be a wish for science in Government and in Commerce.

We agree with the tone of the whole editorial, and are already doing our share, for the time is coming when the people of Europe will not stand the present nonsense any longer. When the editor of *Nature* dares tell the truth that, "the State machine is activated by bias" and that "the prejudice, however, should be attributed to the expert's virtues rather than to his vices," it is time action was taken. Showing that the politician and the lawyer are mere subjective timeservers, he says "the scientific expert cannot be expected to be so accommodating." All that we would ask of our

scientific confreres is an extension of the field of Science to cover all human relations. It is a big order, for it means allegiance to truth, and love of truth is not *taught*, it can at most be fostered.

Picture the British Empire in imagination with: "scientifically trained (anthropologists?) men as governors of our non-self-governing dependencies (*e.g.* India)." And in addition: "far more members of the House of Commons who have . . . interest in science and faith in its methods." The last is the crux, the methods of truth, of Natural law, are not beloved of the present generation of greedy men. The powers that be prefer the "legalistically minded adviser". Strike—the time is at hand!

A. F. Knudsen

We feel we are nothing—for all is Thou and in Thee ;
 We feel we are something—*that* also has come from Thee ;
 We are nothing, O Thou,—but Thou wilt help us to be.

TENNYSON



FIAT LUX

By D. E. O.

'Twas timeless and formless and lightless
 When the Voice of the Silence spoke
 From the ocean of darkness and quiet
 And out of the stillness awoke
 The sound of the forming of matter
 The beauty of dawning light.

Then was born of the infinite atom from the sound-
 rippled waves of space

Molecular moisture whose friction was manifestation,
in essence

For it presaged the coming of eons, the heart beats
of Time in Her flight

Soaring and ever waking stars of His Love from the
night.

And so in the dark of our silence
When our thoughts shall creative be
Bathed in the heart's blood all selfless
Of service and purity.

When only Our Self shall rule us
Then there shall be light in our dark
And He'll make us Suns triumphant
But 'tis we who must kindle the spark.

D. E. O.'s

A GREAT EXPERIENCE

The primary fact of an experience is the experience, which none can alter or take away while life and memory last, though all may analyse it, all may try to explain it, and even repudiate it.

That is the peculiarity of all experience or of all states of consciousness. We all know some state of consciousness, even our own every-day state which we never even question, never seek any proof of. But that does not prove that this every-day state of consciousness of ours is the only state of consciousness there is.

A VISION SPLENDID

THE FACE IN THE SKY

Why I know the Leader of Leaders is near (or here).

By F. A. (An Australian.)

RETURNING one evening (1921) from visiting a hospital and feeling very spent and hopeless on viewing so much misery in the world, with its disgusting poverty side by side with its even more disgusting wealth, my very brain seemed to lift in a sudden mental cry for help; an unvoiced despairing appeal for some great Leader to come to the world's rescue. We had no leaders to guide us out of the quagmire in which the world found itself.

O for a Leader! A mighty giant of the people! Where was he? and when would he come?

Suffering with insomnia I did not expect to sleep any better that night; but a great peace and quiet suddenly descended upon me; my hurt mind seemed to receive some hidden balm; my brain and whole being suddenly relaxed;

and as a mother brings comfort to a troubled child so was I, feeling comforted, as though by some invisible force or presence, and I was asleep almost as soon as my head touched the pillow.

No sooner was I asleep, or away from my body on the bed, than I found myself very vividly awake and standing apparently alone, between two vast crowds of people. On my right hand there appeared millions, many millions of people; the whole world, as it seemed, on its feet; all rushing along as though on business bent, with here and there several groups outside that rushing sea that I mentally dubbed the unemployed.

On my left hand there was another great crowd though not nearly such a multitude as the sea of rushing bodies on my right. Thousands on my left; many millions on my right.

But the crowd on my left was turned right away from the world on its feet, looking in another direction entirely. That fact arrested my attention; so that I instantly asked of someone whom I cannot remember actually seeing, but why are all those people turned that way, and at once came the answer in a man's voice: Oh, they are looking at the Star in the East! The Star in the East! I echoed and immediately raised my head skywards to see if I could see any star. I saw a silver ball like a clouded sun!

But that is not a Star, I exclaimed, why that is like a little sun. And all at once there broke out above me soft and exquisite music. Then I suddenly woke up with the music in my ears: It was not finished, it was not finished! was my eager mental cry, fretful at waking so suddenly. But the thought, it was not finished, had barely escaped me, when I was put to sleep again.

Again I was out in the open. Again I seemed to be alone; but around me, in the distance, were several groups of people, all very quiet, and as it seemed, expectant and in a

kind of twilight. I lifted up my face to the sky, as I often do, studying the Heavens, when I saw, in that vast space the pencilled outline of a face.

It riveted my attention; and as I gazed, that pencilled outline became more definitely outlined, until the features filled in and it became a life-size human face. And, strangely enough, I had seen that same dark face in the crowd on my left in the first half of my vision; in the second half, the same face was in the sky, life-size and the centre of a vast angelic throng gently moving in stately order. It was a thin, clean-shaven, very sensitive and gentle face; the face of a young Indian. And when that face became life-size, there was no sky left; from horizon to horizon was one vast shining procession of slowly moving and infinitely graceful forms. The greater forms nearest the Face; one vast roof of exquisite forms, where the blue vault of sky-line usually is, with here and there the head of a child peeping forth: "With cherubim and seraphim and all the company of Heaven" moving in glorious procession, all honouring the dark face in the centre; all following and surrounding Him in perfect order, whose dark human head, stood out life-size, their Leader and Master; the King of that glorious host, their "most holy and adored".

Were they singing their *Te Deum*, that Angelic shining throng to the King of all the Angels? Did the finely pencilled outline of the face in the sky represent the growing and training time of some great Disciple, culminating in the perfection of the full-grown man, represented by the life-size human head in the sky? The space in the outline gradually being absorbed until there was no space left, but in its place the perfect head?

Then, as I gazed, that which had appeared like a veiled sun, in the first half of the dream, blazed out suddenly, a soft, untwinkling, magnificent great Star near the Face. And

surely there is only one such Star? I have looked at the sky through a telescope and the stars there immediately became like great oranges suspended in space, with not a point about them. They are, of course, not as they appear to the naked eye at all. But no telescope could have changed the Star, that flashed out so definitely over that dark young head in the centre of that shining host, into a glowing ball for that Star was a perfect Star and five-pointed; its points projecting like long fingers and all rounded. There was nothing sharp about those points; nothing to cause the least unpleasant thrill, for every point was softly rounded like long beautiful fingers. That fact arrested my attention and I have never forgotten it. In colour, that Star was not silver or whitely shining like the vast host it shone upon, but it was of an exquisite yellow, soft and mellow, and it flashed out only once, directly that dark head became life-size and the Heavens a vast roof of softly shining forms. Only then did that wondrous Star appear with such authority, as though proclaiming: "Blessed is He that cometh in the name of The Lord!" the angelic host responding with their music, their "Hosanna in the Highest". Now, had that great Star been of the same colour as those softly shining forms, that appeared as a royal escort to the Kingly Head in the centre, it would not have been so easily seen. But it flashed forth softly yellow, over the whitely shining host and the dark head of their Leader.

And some in the groups standing about, saw that perfect Star blaze out too, for they exclaimed aloud: The Star in the East! The Star in the East! And some must have seen too that vision splendid, for they joyously cried: The Christ is Come! The Christ is come! and some fell on their knees; others ran following the Face; and I ran following the Face, until I found myself among a group of strangers, and I was trying to make them understand that the Christ had come, and their indifference and my distress at their indifference woke

me up. And as I lay, not fully in the body, but wondering greatly, I seemed to suddenly see the clouds in which He would come: The very clouds I had but just now encountered myself: Clouds of indifference, of pride and prejudice, of suspicion and superstition, of class and colour antagonism, of envy and jealousy, of ignorance and arrogance; all the clouds in fact that He came into before, when He used the body of that other Eastern disciple, Jesus of Nazereth, await Him again. And this time with the "clouds" of the modern Press thrown in. The barbs of cartoon and ridicule, of malice and of slander! The demand to crucify Him. Crucify Him! once more, though in the modern way.

Can it be that such a modern crucifixion awaits the Lord of Love and Wisdom once more, should He, in His ineffable compassion again descend to walk and talk with man?

Yet what else could it mean? That Vision! That Star of Love and Power flashing out, with such authority and approval in its sudden flash? What could it portend, that great spiritual Star, unless as of old, it marked, in the inner planes of Life, the near advent of a Giant indeed of the people, a mighty Spiritual King, coming once more to this His kindergarten school? Then surely the world is ready for promotion, what else could such a vision, such a Star mean, flashing over such a "Company of Heaven?"

Once again this year (1927) while away from my body in sleep have I seen a wondrous Star blaze forth. But this time it appeared with long rays projecting from a centre just like a Host. And strangely enough that Star with its rays of scintillating light, pouring forth in every direction, appeared, not shining from above like the softly yellow, five-pointed Star in the first vision, but was set in a beautiful landscape on earth, flashing its golden rays in every direction. That is all I remember. The lovely landscape and then the great Star, suddenly flashing like a golden sun, into it.

Could it have represented the risen Star on earth? Has the Leader come?

Did that vision and Star herald the approach of a mighty Spiritual Teacher, a "Son of God," about to cabin Himself or as much of Himself as is necessary for His purpose, in the prison of a physical body already prepared for Him, as of old, and thus in His ineffable compassion "becoming man" by limiting Himself in flesh, in order to "save" the world from the dangers of its own selfishness and ignorance, its suspicions and superstitions? By showing once again that love is the way for humanity; Love is the Truth; Love is the Life; the only Way, Truth and Life, the Nations of the world have never yet tried: the way of the Lord of Love? Surely it is time the Christian Nations gave up all pretence and at least tried His Way? Surely His Wisdom was infinitely greater than man's and His way the more practical and desirable, in that it leads to Peace and Righteousness. "Whenever there is decay of Righteousness, and exaltation of unrighteousness, then I, Myself, come forth," says an ancient Scripture. The same Lord of every Scripture? The Lord of the Religions of the world? "On whatsoever road a man approacheth Me on that road will I meet him," says the great scripture. Oh, the divine tolerance and compassion of such a spiritual Teacher! The splendour of His greatness! The immensity of His limitless love! The sublimity of His humility!

"On whatsoever road." Surely tradition and superstition, walking with Him will drop their ancient fetters and step forth from the darkness into the light of His Truth and Love?

The writer very rarely dreams, but when I do dream it always seems more than a dream, for it is such a vivid consciousness, while away from the body in sleep, that, by contrast, the state of consciousness when in the body or "awake," is as night is to day-light! Hence, I felt urged,

somehow, to write down this great dream or experience whilst out of my body in sleep, for it was so prompt and vivid that it is unforgettable. It seemed such a wonderful answer and so utterly unexpected, such a message or presage of something to happen in the near future, that I feel I want to broadcast it, to shout it from the house tops. For, surely, such an answer to a mental cry of despairing longing for help for the suffering world must mean that the Helper is coming? What else can it mean? Great Leaders of Wisdom and Love have come to us before, why not again? To the modern world as to the ancient? That Vision is like a picture riveted on the memory so that it can never be lost, and that one may turn and look to at will, for it was a vision so real, and so truly splendid that no lapse of time dims its vividness. It is six years, or so now, since first I was shown that vision, while away from my body in sleep. I brought it back with me impressed on my brain, and it has proved a memory that has never faded and it made such an impression upon me that I wrote it at the time to absent friends and I have repeated it to others verbally and after six years I reproduce it for it is as vivid to-day as the night on which it was shown to me. And I feel urged to pass it on, that others may share it and so watch, with me, the march of coming events.

Now, strangely enough, it is the pencilled outline of the face in the sky, in the first half of the vision, that still arrests my attention the longest, because it seemed to stay there so long. Could it have been a symbol of the coming Helper and Leader in his infancy and youth?

Then, with a sudden sweep, as from some invisible hand, it became more definitely outlined with a thicker, blacker outline. Then came the gradual filling in of the space between the outline. Slowly was the whole space absorbed, by finely shaded and indistinct features, until suddenly by some invisible hand the whole dark head was complete and startlingly

distinct! It was as though some invisible painter was slowly painting in those features, with soft shades at first, absorbing the space until, with a final sweep, the whole head was brilliantly complete.

The Star was evidently veiled in the first half of the vision, for it was then not a Star, but exactly like a small clouded sun shining softly, but not ready to blaze out yet. But in the second half, the whitely shining little ball revealed itself as a perfect, five-pointed, great Star, flashing out suddenly over the completed head and the great Company of Heaven. While that head was not yet complete the Star was veiled! When the head was perfectly complete forth flashed the perfect Star over the Head and whole Angelic throng.

And I have never seen on earth a yellow quite like that Star. It was not golden like the golden sun that flashed into the exquisite landscape last year (1927) and on the earth. It was a deeper yellow though very soft and mellow. It seemed to bring a sense of power in its sudden flash. I felt it thrill through me as I gazed. That sense of hidden power and authority, the suddenness with which it shot forth when the head became complete and surrounded by that vast company of Heaven.

It is so difficult to describe a vision with words. And it must be just as difficult to paint one with brushes. I have not got all the details even yet. I remember the young Indian in the first half of the vision was sitting next to a much older Indian (Mr. Jinarâjadâsa in fact). Their dark faces stood out from the rest of that great throng, whilst in the distance and above the crowd, there suddenly appeared the venerable white head of Dr. Annie Besant, the present-day John the Baptist! For does she not exhort the world to prepare for the Coming of the Lord? And has she not tried all her life to "make His path straight" for the new Coming and the purpose of that Coming?

How does she know He is coming? How did John the Baptist know in his day? And he was one only, heralding the Coming. To-day there are many thousands. "Behold I come quickly." Even so come, Great Lord of Love. "Blessed is He that cometh in the name of the Lord. Hosanna in the Highest." Glory to God in the Highest; on earth peace to men of Goodwill.

I will leave it to you to decide, if I may claim to have seen a vision, and to have been spoken to in a "dream," which I had the good fortune to remember so clearly when back into my waking state of consciousness? Where is a man's consciousness when he is away from his body in sleep? He comes back to it in the morning and then the body can get up. It cannot get up without its owner. Sometimes we bring back with us a very vivid recollection of where we have been and what we have seen while away from our bodies, though, more often, we bring back nothing in our brain memory, not being sufficiently master of the mechanism of our "house of flesh" to bridge the step between the reality of our state of consciousness when in the body, and the even greater reality of the greater state of consciousness when out of the body. If we could do that always and permanently, the powers necessary for perfect freedom of consciousness and of observation would be our every-day powers by natural self-development or evolution, and hence death itself would be without its sting. This must be what is meant by the words, "Death is swallowed up in victory," the victory over the illusion that life ends when we cannot get back to our body (as we can when only asleep); by personal knowledge all bridges of separation must be crossed by the powers within each of us. The Christ Himself cannot cross our bridges for us. He can only point the way by which we may all learn to cross them ourselves and more rapidly. But He cannot do our work for

us. Of what use would that be, even if He could do it, any more than the mothers who keep on doing everything for their daughters really help those daughters. The best way to help is to show them how to do the work first, and then insist that they shall learn to do it themselves. The wise and really loving mother acts so; and so, surely does the Christ or any other great spiritual Helper? Teaching us how to cross the bridges that separate us from Him; not crossing them for us. The Christ within each one of us has to do His own work, in order to achieve at-one-ment with the Christ without? Then, and only then, can we possibly be one with Him in knowledge, Wisdom and Love, fulfilling His exhortation and command to become "perfect even as your Father in Heaven is perfect".

A tall order surely? But it is comforting to know He did not say we were to achieve such a stupendous height in one brief life. There is plenty of time allowed us though surely none to waste?

F. A.

THE MASTERS ON THE WILL¹

By TWO STUDENTS

IN order to comprehend the teachings of the Masters, at the time when they gave the suggestion of this study, as to the Will, we have temporarily to forget subsequent developments in Theosophical illumination and speculation.

It is customary now to correlate the Will with the *ātman*. But in the first *arhat* teachings, the element of personal deliberate volition does not appear at the *ātmic* level. The *ātman* is stated to be:

a simple spiritual entity—an unconscious seventh principle, with the germs of the other six principles lying latent and dormant in him.²

The seat of the supreme energy in humanity is in the *Buddhi*. This energy is:

latent when wedded to *Ātman* alone, active and irresistible when galvanised by the essence of *Manas*.³

The *buddhic* energy is not volitional on the lower planes, but reacts to impulses from without. *Ātman* and *Buddhi* together form:

the eternal imperishable but also unconscious "Monad".⁴

Its awakener is:

the highest attributes of the fifth—the animal soul.⁵

¹ Summary of a lecture in the Brahmaviđyā Ashrama, Adyar, in a course of studies of the philosophy of the Will, as suggested by the Chohan K. H. in 1882. References are to pages in *The Mahātma Letters to A. P. Sinnett*.

² See also THE THEOSOPHIST, Vol. XLIX, January, pp. 523-5; and February, pp. 640-1.

³ P. 341.

⁴ P. 104.

⁵ P. 105.

These "highest attributes" of the fifth principle, or "essence of *manas*," are what is now called the higher *manas*. The *Ātman* and *Buddhi* remain outside the realm of manifestation. After an incarnation is completed, the higher *manas* returns to the *Dhyān-Chohans*. At this level the personal Will has no place, since its nature involves attractions and repulsions and a varied environment providing alternatives for the exercise of choice.

Such is the inference with regard to the location of the personal will. But we are not left only to inference. It is plainly stated that :

the whole individuality is centred in the three middle or third, fourth, and fifth principles. During earthly life it is all in the fourth, the centre of energy, volition—will.¹

This fourth principle is *kāma*, and its relationship with the will is emphasised in the statement that after incarnation its external form, *kāma-rūpa*,

recommingles with Universal *śakti*—the will-force or universal energy.²

The focal point of the Will is therefore within the empirical personality. In front of it stands the challenge and invitation of the external life, presented to it through its three outer principles—the *jīva* or life-principles, the "fluidic double" and the "gross body". Behind it stand the passing experiences of the lower mind corrected by the higher mind. The office of the Will is to put into action the decisions of desire and thought. These (*kāma-manas*) are not, jointly or severally, the will itself: they are its seat. The will is a capacity for deliberate action which is inherent in humanity.

. . . man is a creature born with a free-will and endowed with reason, whence spring all his notions of right and wrong . . .

¹ P. 77.

² P. 72.

³ P. 211.

It is obvious that at birth there is not completeness of will and reason, but the capacity for both. The incompleteness of the will is indicated in statements to the effect that the will is not always operative, and can be set in motion;¹ that faith or unfaith can help or hinder the will to arouse itself;² that it can be gradually developed³ and set in a right direction.⁴

Clearly a will that needs development and direction and can be hindered, is not a *free* will in the absolute sense in which the term "free" is generally used. Indeed the responsibility of humanity for its actions, which is usually held to be contingent on the possession of "free-will," is not a teaching of the Masters. Responsibility arises, according to the *arhaṭ* teaching,⁵ when spirit and matter become equilibrated. It is then that conscious humanity, operating in a world of variety, is faced with alternatives of action. Choice of action does not arise in the action, but behind it in the reason. Intelligence, says a Master⁶ makes man the one free agent in nature. The Masters use the common phrase "free-will," but their clear statements, as to the character of will, rid it of the capriciousness implied in an absolute freedom. They teach that while the Will shapes causes, it is so far from being free that it cannot control the consequences of such causes, which consequences become the Masters of those who will them⁷ and therefore condition their future efforts to carry out their will. They put the matter succinctly into a phrase :

Volition and consciousness are at the same time self-determining and determined by causes.⁸

¹ P. 342.

² P. 351.

³ P. 288.

⁴ P. 144.

⁵ P. 77.

⁶ P. 57.

⁷ P. 5.

⁸ P. 78.

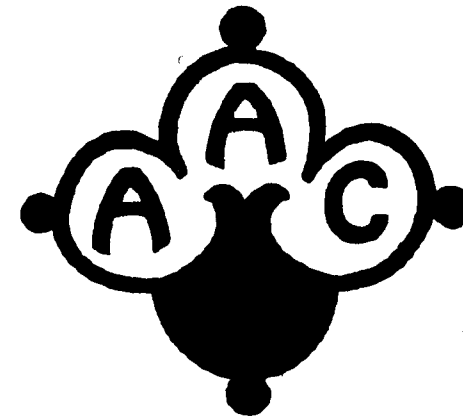
Such is the *arhat* teaching on the Will in embodied humanity. This is, from the standpoint of life, its normal aspect. But there are certain activities of the will, according to the Masters, which are not merely volitional reactions to outer impacts modified by desire and reason. The will can be exercised creatively.¹ It can extend the period of life.² Increased fervour of the pure will can avert threatened catastrophe.³ Adepts can accommodate nature to their needs by, for example, turning cold to heat⁴ and can arrest the process of death.⁵ The Buddhas can, at will, create bodies for their use.

Both the normal and supernormal exercise of will has an ultimate control in cosmic law :

All these planets will be physically disintegrated in the *pralaya*, yet not destroyed; for they have their places in the sequence of evolution, and their "privations" coming again out of the subjective, they will find the exact point from which they have to move on around the chain of "manifested forms". This, as we know, is repeated endlessly through ETERNITY. Each man of us has gone this ceaseless round, and will repeat it for ever and ever. The deviation of each one's course, and his rate of progress from Nirvāna to Nirvāna is governed by causes which he himself creates out of the exigencies in which he finds himself entangled.⁶

Within the solar Manvantara the number of existences or vital activities of the monad is fixed, but there are local variations in number in *minor* systems, individual worlds, rounds and world rings, according to circumstances . . . human *personalities* are often *blotted out*, while the entities whether single or compound complete all the minor and major cycles of necessities under whatsoever form.⁷

Two Students



THE MAGIC FLUTE

AND THE LESSER MYSTERIES

MOZART'S MASONIC OPERA

(*An Interpretation*)

By ECLECTIC

LIKE his father, Mozart belonged, and was always warmly attached to the Masonic Order, that gold-mine of spiritual hints, and no doubt of spiritual influence too.

All Masons have a . . . link with the Head of all true freemasons throughout the world . . . and each can draw upon His power, and upon the reservoir of Masonic power on this planet.

Seers also inform us that at every great ceremonial a channel for spiritual forces (in the form of a very beautiful temple) is built of the subtle matter of the inner worlds, and at a certain point in the ceremonial a flood of spiritual influence is shed upon the people and the surrounding world through this inner-world temple-form. These ceremonials

are organised by Divine men, who know, and are masters of, the inner worlds, and it is a method They have adopted for spiritually helping and instructing mankind.

It will, I am sure, interest musicians to know that Joseph Haydn was a freemason, and it is said that Beethoven also was. The Masonic Order, like The Theosophical Society, has, as its foundation, a recognition of the principle of Universal Brotherhood; both are gateways to the Greater Mysteries, and to the Elysian Fields of Immortal Love and Beauty, and we find that Mozart's opera, *The Magic Flute*, is a Masonic Opera. Deep truths, veiled in allegory and symbol, with a love story, and the Egyptian Temple of Isis and its rites, are the settings he chose for expressing the masonic ideas.

Freemasonry is one of the lesser mysteries, and all such are but a faint reflection of the Greater Mysteries—all come under the vast plan of the World Teacher and His august agents. That which is done in symbol in these lesser mysteries refers to an experience that the soul itself will undergo in due season, and it would be wise to seriously enquire what is implied in all these things.

In Mozart's day Freemasonry in Austria was banned by the Church and the ruling powers and the lodges were dispersed by armed force. At that time, at anyrate, the Christian Church seemed to want things entirely its own way, and claimed to be or wanted to be the only channel of spiritual forces—a quite untenable position for any organisation to take up. The Christ said He had other folds and other sheep, which saying reminds one of the teaching of that Indian Scripture *The Bhagavad-Gītā*. The Lord Kṛṣṇa there says :

However men approach me, even so do I welcome them, for the path men take from every side is mine.

It was the prophet Muhammad who said that :

the ways unto God are as many as are the souls of men.

Mozart, who was a liberal and devout Catholic, used the device of keeping on record the idea of a Universal Brotherhood, of a truer and more liberal attitude to religion and life, also a knowledge of the soul's evolution, as revealed in Masonry, by referring to all that he could in this Grand Opera of his. For the foregoing reason, as well as the usual ones for masonic privacy, the masonic teaching had to be more or less veiled, and humorous incidents were introduced in the opera, but for our purpose these incidental aspects need not be dwelt upon.

In Masonry, as in The Theosophical Society, Christian, Jew, Hindū, Buddhist, Confucian, in fact all are welcomed who are prepared to acknowledge Brotherhood and abide by its tents.

In an article on *The Magic Flute*, we find that A. Andre-Gedalgé regards the flute as representing the Supreme Spirit in man—and it is important that we keep this idea and view of the flute in mind. Speaking of the music, she writes :

As to what the music of *The Magic Flute* is—how can one say other than that it is an Act of Faith? Mozart, the purest, the simplest, the wisest of the composers, never wrote so perfect a work. And the pearl of the composition is the March of the Fire and Water tests, during which the magical, soft, delicate sound of the flute alone makes itself heard.

It is significant that it is the voice of the flute that sustains the neophytes through all their trials. In other words, it is the power of the sounding of the Inner Voice, the Spirit or God within man, that the flute symbolises, that carries them safely through all difficulties. In English Freemasonry the tests of fire and water spoken of seem to be omitted, but in the Scottish rite and the rites of Memphis and Mizraim (now nearly extinct) we find, I understand, a recognition of them. Freemasons should keep their eyes open for these things, for they have deep significance.

Regarding the chief Priest Sarastro's invocation to Isis and Osiris prior to the tests of fire and water, we may point

out that Osiris, Isis, and Horus are the Egyptian Trinity, corresponding to the Father, the Son and the Holy Spirit of Christianity.

In the "Overture" to the opera, and soon after the opening of Act II, freemasons see a significance in the three isolated groups of chords that sound out so vigorously after certain preliminary music and somewhat military march-like themes.

An outline of the plot of *The Magic Flute* is as follows: Sarastro, the wise Egyptian Priest of Isis, has taken the girl Pamina to the Temple, for the humane purpose of releasing her from the evil influence of her mother, the dark Queen of the Night, who, with a Moor named Monostatos, a servant in the Temple, represent the dark forces of materialism and selfishness, opposed to spirituality. The Queen induces a young nobleman, Prince Tamino, to go in search of her daughter Pamina and free her from the power of Sarastro. Tamino eventually accomplishes an entrance to the Temple, but becomes the friend of the priest, whose mildness and wisdom he has learned to admire. The Prince and Pamina become lovers and are initiated into the mysteries of Isis and are, in the end, united in marriage.

The principal scenes and incidents are as follows. In the first scene we see Prince Tamino lost in a forest and pursued by a huge serpent, described as a monster of night, until, overcome by fatigue, he swoons. Three attendants of the Queen of Night appear and kill the serpent with their silver lances. They soon hasten away to tell the Queen of the noble Prince, thinking that in him they may have found one who might rescue the Queen's daughter and restore their old peaceful days again.

Papageno, a man whose occupation is to catch birds for the Queen, appears upon the scene, dressed in birds feathers. Tamino stops him and enters into conversation, asking if it

was he who killed the serpent. He claims that it was and the three lady attendants of the Queen re-appear and place a padlock over the mouth of Papageno for telling falsehoods. They now show Tamino a miniature of Pamina sent by the Queen, her mother, and he falls in love with the image, and offers to rescue her from the Temple. He asks to be immediately led there, but now, amidst sounds of thunder, the Queen herself appears and promises her daughter's hand to Tamino if he rescue her. The Queen now retires with her ladies, but the ladies return and remove the padlock from Papageno's mouth, and the four sing a quartette in which these words occur:

Oh that the lips by falsehood tainted were locked by fate with iron spell; instead of malice, strife, and hatred, this world in Brotherhood would dwell.

One of the lady attendants then gives Prince Tamino a golden flute and says:

Oh Prince, this gift take from my hand, 'tis sent thee by our Queen's command! The magic flute from harm will guard thee, 'twill keep thee safe in every danger. Unbounded power it doth award thee, o'er passion wild, o'er strife and anger; the mourner's tears it will assuage, 'twill move to love the coldest sage. Oh, a flute so wondrous hath greater worth than crowns or gold, for its tones can bring content, and fair peace again on earth.

Later in the opera it will become rather apparent to occult students that the late husband of the Queen was a high initiate, and it was he who made this most mysterious flute.

To Papageno is given a casket; he asks what is within, and they answer:

A set of bells, full sweet and silvery. And can I play on them? he asks.

Yea, none else but thou. he is told.

Here again we have a hint of something deep in the inner nature of man. These bells represent parts of Papageno's own spiritual nature, hence it is he alone who can

make use of them. These things bring to mind the Voice that is heard in seven manners, referred to by Madame Blavatsky in her book *The Voice of the Silence*.

To understand the incidents in this opera, we need to keep in mind that all is symbolical, and that all concrete objects are simply images here on earth of some mental or spiritual conception or fact.

The next scene shows a splendid room in Egyptian style. Monostatos, the Moor, in whose care Pamina has been placed, tries to win her affections, but she cries despairingly, "Oh, who from him will set me free!" Papageno has now found entry, and the Moor, seeing a man dressed in birds feathers, thinks him the devil and flees for his life; Papageno seeing the ugly Moor thinks likewise, and also takes to flight. He however returns, and tells Pamina of Tamino's love and the plans for her escape.

Pamina asks, How high stands the sun?

Papageno answers, Towards noon.

And Pamina replies, Then not a moment must be lost; at noon Sarastro returns from the chase.

This scene ends in both singing a duet in praise of divine love.

Mozart's instructions for the next scene are:

A grave. At the back of the scene a Temple, over the portals of which are the words "Temple of Wisdom". A collonade of pillars leads from this to two other temples, on one of which is inscribed "Temple of Reason" and on the other "Temple of Nature".

It may certainly be implied from the names of these temples, that within them instruction may be had for the body and soul, and the illumination of the spirit. No doubt Masons will perceive other meanings also. We may note that there are three groups of musical chords; three temples; three lady attendants of the Queen; and three genii. Students of Theosophy and of inner things will sense that the three ladies of the Queen represent the lower triangle of man's

constitution, the temporal part of him; and the three genii, the higher or spiritual part; the whole making up the Solomon's Seal symbol, the interlaced light and dark triangles. The Supreme Trinity is also indicated by the number 3.

You must imagine the Queen and her three attendants as non-physical beings and in their case, as said, as non-spiritual ones. Likewise the three genii are non-physical, but, in this case, are spiritual principles. All these characters rise from the earth or otherwise mysteriously appear, and in the case of the dark characters, they appear amidst thunder and lightning and such disturbances. We further see the occult nature of the story by noticing that Sarastro, the Master, as well as the Queen and the three genii have knowledge of what is going on in the minds of the other characters, even when they are not present.

Tamino and Papageno reached the Temple guided by the three genii. In reality it is their own spiritual principles, and their own stage of evolution that leads them to the Temple. The ladies say:

Three gentle spirits shall attend thee, shall help in need and counsel lend thee, in perils dire they'll lead ye true. Trust them alone in all ye do,

and it is from this point that the opera takes on a deep seriousness.

At the temple's entrance the "three beautiful, pure and wise genii" leave Tamino, impressing upon him to be "steadfast, patient, and silent," and Tamino sings:

What is this place? Where have I come? Is this of Gods or men the home? This fair sculptur'd gateway, these pillars of marble, bear witness that labour and art here inhabit; where Art's gentle magic dull sloth puts to flight, no vice long can flourish the soul to benight. I boldly will venture to enter the gate; my cause is a just one, my purpose is pure.

Knocking at the three doors, he is, in each case, refused admittance and makes no further immediate attempt to rescue Pamina, but holds a long conversation with a priest, who

tells him that no one is privileged to enter the temple whose heart, like his, harbours hatred and revengeful thoughts; we remember that he has plans for revenge upon Sarastro for taking Pamina from her mother.

Begging for news of her, the priest answers that he is forbidden, on solemn oath, to speak of her. Tamino asks—

When will the clouds of darkness vanish?

and the priest replies—

When thou art led by friendship's hand to enter in the sacred band; it, too, will lead you to an eternal union within the Sanctuary.

We note that entrance to the Temple requires certain qualifications, and this also is a hint of the existence of those inner, private orders that all the greatest spiritual Teachers of the race have founded, and that still exist, for the instruction of candidates who desire more knowledge of spiritual truths than is ordinarily available, in order that they may more truly serve their fellow men.

What Dr. Annie Besant says regarding the reason for the World Teacher's appearances is perfectly applicable here. She remarks that:

He comes . . . to give a new impulse of spiritual life to the world; to re-issue the inner teachings affecting spiritual life; to mark out again the narrow ancient way; to proclaim the existence of the "Kingdom of Heaven," of the Initiation which admits to the knowledge of God which is eternal life; and to admit a few to that Kingdom who should be able to teach others.

After this refusal of admittance to the Temple Tamino plays upon his flute, hoping it will reach Pamina's ears and heart. Wild animals come forth and listen to the flute, charmed by its tones. This, of course, brings to mind the stories of the Greek Orpheus and of the Indian child Kṛṣṇa and His flute. Papageno hears the flute and answers with his bells from within, and he and Pamina then attempt to escape, but are overtaken by the Moor, the servant in the Temple, and placed in fetters. Sarastro, the chief Priest,

appears at this point, and chastises the Moor, who has been attempting to win Pamina's love, and decides that the lovers undergo a probation in the Temple; he will not leave Pamina to the evil influence of her mother. He knows that she desires truth and loves Tamino, whom she, now in rapture, sees.

The Master-Priest says to his associates:

Now lead these honoured strangers both into our Temple to be proved, there let their heads from sight be veiled, ere they pass through the sacred rite

and all the priests sing:

When virtue and beneficence inspire the great with counsel wise, then doth the heavenly reign commence, and mortals emulate the skies.

With these words the first act ends, and all that has so far occurred is but a prelude to the real purpose of the opera.

Act II opening, shows a grove of palms and Sarastro addressing certain of his initiated votaries; he says:

To you, initiated votaries of our great deities, Osiris and Isis, in solemn truth I here declare that ye are called together for a weighty cause. Tamino, a royal prince, stands at the northern gate of our Temple; he desires to rend his veil of darkness and penetrate the realms of light. Let us watch over and guide this noble youth.

What does it mean to rend one's veil of darkness and penetrate the realms of light? It is the mystery change that all the Saviours of the human race come to tell us of and help us towards. The natural man, the ordinary physical, emotional and mental being, one contacts each day is a being ignorant indeed, viewed from the Spiritual heights, from the vantage point of the deeper inner planes, and it is only as the bitterness and joy of ordinary life forges and refines him that the spiritual sunlight begins to create a window to shine through. Long is the journey and severe are the trials necessary before he becomes fully conscious that he is much more than his mind and his feelings—that these are but changing things and states—and when, by right living he has

become good and strong, a voice begins to speak in the stillness, a soundless voice; it is the Light of his Soul, the Sunlight of his Immortal Self, the Spirit, the Christ within him coming to birth in the stable, that is the ordinary outer man. From that moment the veil of darkness begins to thin, and sooner or later, the Light hidden deep within the temple of his bodies, will flood his being and he will know himself Divine and Immortal, and will commence that long refining and strengthening process that will end in full Divine stature, having gained which he will never more wander in soul-forbidden ways.

Continuing their consideration of Tamino,

the 1st Priest asks Sarastro: Is he virtuous?

Sarastro answers: Most virtuous,

the 2nd Priest: Can he be silent?

Sarastro: He can,

the 3rd Priest: Is he beneficent?

Sarastro: He is.

Then the Master Sarastro, addressing an official, called the Speaker or Orator, says:

And thou, friend, fulfil thy sacred task; instruct them in the rules of wisdom, to know their duty towards the gods and men.

Sarastro here sings his celebrated prayer to Isis and Osiris. The words to this truly noble invoking music on behalf of the Neophytes, are—

O Isis and Osiris, lead ye in wisdom's path this faithful pair!
Your blest protection now concede ye, strengthen their hearts when
danger's near. Grant that they bravely bear the trial, and to their
prayers give not denial, but have ye fated they succumb, oh grant
them life beyond the tomb.

We should note that in Egyptian as well as in other lands of the Ancient world, women were admitted to the mysteries, and in our day the same door is re-opened to them in Universal Co-masonry.

The next scene is in the porch of the Temple.

The Speaker, addressing the Candidate, says:

What has impelled ye to seek entrance here?

Tamino: Friendship and love.

the Speaker: Would'st thou venture thy life for either?

Tamino: I would.

the Speaker: Wilt thou submit to every trial?

and Tamino answers: Yea.

Vows of silence are required of Tamino, and of Papageno, who also enters for the initiation. The lady attendants of the Queen now appear and tempt the neophytes, but they answer very quietly:

We will not speak, we have learnt precaution.

A veil is now thrown over the neophytes, and they are led out by the officers.

We now have a scene in a garden; Pamina is sleeping, and during sounds of thunder the Queen of Night rises from the earth. She discovers that Tamino has become a Servant of the Temple, so she requires that her daughter take the dagger she offers her and go and slay Sarastro. The daughter wishes to fly with her mother, but the Queen answers:

Alas, child, with thy father's death my power ended; he gave the sevenfold shield of the Sun to Sarastro, who wears it on his breast.

We see from this that the Queen's late spouse was in all probability a high Initiate, passing on his office and power for another to wield. Pamina hesitates to do this deed, and the Queen sings in great agitation and impassioned feeling, the following words to her daughter:

The pangs of hell are raging in my bosom,
Death and destruction wildly flame around
Go forth and bear my vengeance to Sarastro
Or as my daughter thou shalt be disowned.
I cast thee off for ever, the ties of love I sever,
I spurn thee and renounce thee
If thou dar'st to brave my wrath.
Through thee, through thee, Sarastro perish,
Hear, hear, hear, gods of vengeance,
Hear a mother's vow.

The Queen now sinks into the earth and Sarastro appears. Pamina implores him not to chastise her mother and commences to tell him of her grief at losing her, but Sarastro says :

I know all, I know how she strays about the subterranean vaults beneath the Temple, brooding vengeance against me and all mankind . . . May heaven but grant the noble prince courage and steadfastness to fulfil his pious task, then shall ye both be blest, and thy mother return defeated to her castle.

He now sings, to one of Mozart's fine airs for bass voice, the following words :

Within this hallow'd temple, revenge and sorrow cease,
Here troubled doubts dispelling, the weary heart hath peace.
If thou hast strayed, a brother's hand
Shall guide thee t'ward the better land.

This hallow'd fane protects thee from falsehood, guile and fear.
A brother's love directs thee, to him thy woes are dear.
Whose soul abides in earthly strife
Doth not deserve the gift of life.

The next scene is a large hall. It is in this scene that strict silence is imposed upon the candidates, and here it is that Papageno succumbs. The three genii appear again and bring the flute and bells that will avert all woe and pain if the neophytes will use them in times of need. It is here also that Pamina appears before Tamino and commences *her* truly severe test.

She says to Tamino :

Thou here? Thanks to the Gods for leading me hither! but thou art sad—hast thou not a word for thy Pamina?

Tamino sighs and motions her to depart, and Pamina says :

What, I am to avoid thee? then thou love'st me no more?

Tamino again makes signs for her to leave him, and she says :

I am to fly thee, and know not why? Oh, this is cruel! worse than death!

Here Pamina sings a very beautiful air, typically Mozartian, to these words :

Hours of joy for ever vanished, nought my hope can now restore. Love's delight, why art thou banished from my heart for evermore. Ah, Tamino, see my anguish, 'tis for thee alone I sigh, let me not in sorrow languish, oh, return, or let me die.

But Tamino remains true to his vow of silence.

The next scene reveals a vault below the Temple. Sarastro says, "Let Tamino appear!" and he is led in. Addressing him he remarks :

Tamino, thou hast borne thyself like a brave man thus far. Two perilous trials await thee yet. Give me thy hand. Lead in Pamina.

She is brought in, and asks :

Where am I? Where is my love?

Sarastro says :

He waits to bid thee a last farewell!
to which she replies :

A last farewell! Oh let me see him.

"Behold him" says the Master priest, and she exclaims "Tamino!," but all he says is "Stand back!"

The Initiator tells her that they part but to meet again, but Pamina doubts, and is almost distracted, in spite of Tamino assuring her that he is, and will remain, true.

The three mysterious genii again appear, and sing :

Behold the golden sun upsoaring, now night shall rend her veil;
the clouds of error melt before him, and wisdom shall prevail, oh,
blessed peace, upon us shower thy balm divine, thy holy power; let
these but in our hearts arise, then were this earth a paradise!

At this point they sense Pamina's anguish. They feel that her trial is protracted too long and they are about to seek her. Pamina however, appears, her reason having nearly left her under the strain. She carries a dagger and attempts to kill herself, but the three Genii restrain and comfort her ;

they succeed in convincing her that it is for her that Tamino keeps his vow of silence and endures the test. The reason for his silence the Genii are not permitted to reveal, but they assure her that :

two hearts in fond affection plighted cannot by man be disunited, in vain are threats, in vain is fear, to gods and men their cause is dear.

Thus do these invisible helpers save Pamina.

Now, two men in armour appear and say, in Tamino's hearing,

He who would wander on this path of tears and toiling, needs water, fire, and earth for his assailing. If he can overcome the fear of grievous death he shall be lord of all that lies beneath, a ray of light divine shall flood his soul, to him is granted in this life to reach the goal.

Tamino answers them as follows :

I fear not death, I'll brave his terrors, let me be cleansed from mortal errors, at once the awful gates unbar ; I follow glad my beckoning star.

As both lovers are loyal, the gates are opened and the lovers meet in rapturous joy. It is now Pamina's turn to sustain and encourage Tamino in the last trials that await them, and she sings to him :

Though the ways be set with thorns, the rose of love thy heart adorns, the magic flute our hearts inspire, to bear us through the awful fire. My sire in hour and place enchanted did carve it in the gloomy forest, and o'er it breathed full many a spell, 'mid storm and thunder and lightning flash. Now come, awake the slumbering spell, all angry foes its voice can quell. The power of sound will guide us through, 'mid death and night 'twill lead us true.

The gloomy forest is the outer material world and the experiences the soul of man undergoes in it will gradually awaken the spiritual consciousness, symbolised by the flute—these experiences in the outer world are typified as storm and thunder and lightning, and this flute has the same significance as the mystical Alladin's lamp—a most deep significance.

They now pass through the gates, which close after them ; and are seen entering a mountain of fire, Tamino

playing on his flute ; when they have passed through it they come forward, and sing together these words :

When deadly flames were hovering round us, our hearts were steadfast in the fire, oh grant the waves may not confound us, beyond the flood our souls aspire.

Tamino plays again on the flute, they descend to the waters and shortly re-appear.

One account of the Opera says that over the entrance to this Cavern of Initiation are the words :

Who dares the varied storms of yon dark realm to weather,
Made pure by fire, by water, earth, and ether,
Shall soar triumphant, conqueror o'er sin and death,
To heaven, an angel-priest of our true faith.
If at her shrine the suppliant humbly kneel.
To him shall Isis then her mysteries reveal.

The lovers have gone together successfully amid thunder, lightning and flood, through the tests of fire and water, and the last scene shows Sarastro seated on his chair or throne surrounded by his associates, with the successful initiates before him, in a hall of blazing light.

Papageno does not go through this final test ; he does not desire it ; he is satisfied with the ordinary pleasures of life and so does not enter for this final Initiation ; he also failed to keep his vow of silence—he could not guard his tongue, but was for ever gossiping and babbling.

In this last scene of all, Tamino and Pamina sing, in rapture :

Oh joy ! Immortal visions rise ! Great Isis doth award the prize,
and the company sing a triumphal chorus :

Rejoice, rejoice, ye noble pair,
The Gods on high have heard your prayer,
The Holy mysteries are thine ;
Come, enter the Sacred Shrine.

In the Blazing Light of the Temple all those assembled sing these concluding words :

To strong heart and constant doth Heaven give the crown, with
Beauty and Wisdom, Eternal renown.

And the curtain falls at these words by Mozart on the Eternal Verities; on the Soul's journey to Immortality.

I think we may say that we owe to Freemasonry a certain quality in Mozart's "Magic Flute" music, what we might call the quality of Brotherhood. In certain letters to his father, he indicates the deep impression that this sacred and mystic rite had upon him; it also removed from him all fear of death, for it had taught him some of the conditions to expect and how to prepare for them.

The whole opera represents in allegorical form, and, as taught in all the great Initiatory Rites, philosophies and religious ceremonies, the struggle of the soul against the powers of darkness and ignorance, and its ascent to Light and Masterhood. Purified and made strong by suffering and love, it attains to the highest wisdom. Therefore we see that Masonry is one of the lesser Mysteries, for in symbol is done that which, sooner or later, will be done in the Greater Mysteries, and in actuality, in the lives of all of us.

Eclectic

BRAHMAVIDYĀ ĀSHRAMA, ADYAR

PRINCIPAL'S REPORT ON SIXTH SESSION'S WORK¹

By JAMES H. COUSINS, D.LIT.

AT the closing meeting of the Āshrama the Principal, Dr. James H. Cousins, presented the following Report:

We close to-day the sixth lecture-session of the Brahma-vidyā Āshrama.

The work of the session has been exceedingly happy in its variety of interests, and has at the same time shown considerable advance in the Āshrama's special dharma of synthesising various expressions of knowledge and experience with Cosmic realities, and noting the inter-relationships not only between the inner and outer worlds but between the various phases of the manifested universe. This was specially marked in certain courses of lectures dealing with various aspects of psychology, culture in general, education, and literary criticism, in which the lecturers, through an inevitable though unintentional collusion, worked towards a unification of the terminology relating to the various grades in the processes of consciousness. The acceptance of the principle of the unity of life, with graded parallel phases of evolution in and between the kingdoms of nature and the human mind, is found to relieve the Āshrama student of the

¹ The sixth session was closed on March 31. At the morning meeting Bishop Arundale presided, and the Principal presented the Report of the Session's work. This is printed above. Bishop Arundale's address on the occasion will be published later. In the afternoon a social gathering took place, when Dr. Besant gave an appreciative and encouraging address on the Āshrama's work which will duly be published. Dr. Cousins, by authority of the President, handed over charge to Mr. Knudsen, who will carry on the work during Dr. Cousins' absence next session. A very important and interesting session's work is anticipated.

uncertainty and confusion which arises out of the illusion of multiplicity and complexity of the universe, and to substitute a sense of assurance, order, and ultimate simplicity in the world of study. Illumination and joy are the common experience of those students who have come into even casual contact with the Āshrama.

The largest and most important item in the session's work was the course of lectures on "The Will". In the sketch of the work to be attempted in the session which I presented to the President when, on her return from abroad, she visited the Āshrama on November 3, I indicated the august source of this special study and gave a preliminary syllabus of it. During the session we have been able to cover half of the proposed course. Elaborate notes, and in some cases complete scripts of the lectures have been made. These, with similar records of the remaining lectures, when put together, and revised in the light of greater knowledge of the subject and a fuller grasp of the similarities and divergences between the various expressions of it, will form a unique and most valuable contribution to world thought. In this study we were fortunate in having a German student, Fräulein Suzanne Liedtke, who presented the philosophy of Schopenhauer from his original writings. We were also fortunate in having a student of the German language, Mr. Knudsen, who summarised the philosophers of Germany from their own language. It is interesting to note in this connection that Schopenhauer's knowledge of the philosophy of the Upanishads, which so profoundly influenced his own thought, was derived from translations from the Samskr̥t made by the Muhammadan Prince, Darashikoh, son of the Emperor Jehangir and grandson of the sixteenth century Theosophist, the Emperor Akbar.

The return visit of Dr. and Mrs. Handy brought much enrichment to the Āshrama. Their own delight in contacting

the Āshrama's ideal and method in the previous session was reflected in the enthusiasm of discovery with which they presented their lecture courses. Dr. Handy gave eight lectures on "Culture, its Forms and Life," and we hope that the course will ultimately make a book of ethnological pioneering on a level not before attained by that science. Mrs. Handy gave six lectures on "The Drama of the Future," and this enquiry towards making drama not merely a representation, but a reality as it was in the ancient mysteries, will also, we hope, be published. It may here be remarked that much of the Āshrama's study was explicitly futurist in the best sense of that term. Other courses were implicitly so; and all, whether concerned with the ancient or modern, the concrete or abstract, were inspired by the search for the reality of things.

Among the new contributions to the Āshrama's work may be mentioned Miss Barrie's most important course on "Evolutionary Psychology". In this course, which we trust will be completed next session, Miss Barrie has started out on a survey of psychological truth based on her own long experience, reading, thought and vision. The result will be a clarification of a branch of science which is of the utmost importance to human progress, but which, as at present interpreted by unilluminated experimenters, is inadequate and a misnomer.

Mr. M. S. Sundara Sarma's course on Indian Art covered ground already traversed by himself and others in other sessions. But his contribution may well be regarded as new on account of its original point of view and the challenging interpretation which he puts on matters of history and technique. Mr. Sarma's combination of scholarship and speculative daring should yield valuable results in the exposition of Indian Art. It is expected that in the next session he will put into systematic order the studies which in the present session have been dealt with more or less impromptu, and particularly that he will embark on a much needed and exceedingly useful

interpretation of the psychology of Indian architecture, sculpture and painting.

Mr. Knudsen's lectures on Geology were practically a fresh presentation of a study begun last session. His interpretation of geological phenomena in the light of Theosophy is a unique and enthralling study. It is hoped that the course will ultimately take its place among the text-books now being prepared for the Theosophical World-University. Other groups of lectures are included in the detailed list which space prevents publishing here.

The summary is as follows:

Theosophy	...	...	...	2
Religion	...	...	...	11
Philosophy	...	...	...	44
Literature and Arts	...	...	...	59
Science	...	...	...	96
General	...	...	...	6
Total (of which 80 were repetitions and 138 new)				218

In addition to the foregoing there were fifteen lantern lectures dealing chiefly with art topics. A morning was spent in practical demonstrations with physical apparatus, microscope and spectroscope. General impromptu discussions were held on eight evenings and proved very helpful in expression. Mrs. Handy conducted classes on eight evenings in dramatic expression.

Special reference must be made to the group study in "Theosophy and Science" which was instituted and carried on by Dr. Handy during the twelve weeks of the first half of the session. This, while not an essential element in the work of the Āshrama as the post-graduate department of the future Theosophical World-University, was an experiment in initiative and expression, and proved the value of team-work as a

method in education and research. Mr. Knudsen conducted the group during the second half of the session.

Owing to the holding of the Annual Convention of the Theosophical Society at Adyar in December, the Āshrama, recess was shortened and a fortnight's special lectures given for the benefit of delegates who wished to have actual experience of the work of the Āshrama.

The number of students is still small, but there is always the complementary fact that the Āshrama becomes a genuine enthusiasm to them, and that they carry its influence away with them. In this connection it is encouraging to record the fact that a former student, Mr. A. de la Peña Gil of Mexico, on his return journey to his home through the Spanish-speaking countries, started associated Āshramas at Madrid, Barcelona, Havana (Cuba) and Merida (Yucatan) and anticipates starting others in Mexico City and elsewhere. These are all affiliated with Adyar Āshrama and have adopted our principles and methods. Another past student, Mr. G. B. Boelaars of Rotterdam, has been active in the same direction in the Netherlands, and the Dutch Āshrama is working for the development of a school and the establishment of a college as prospective constituents of the future Theosophical World-University. In Finland an Āshrama group is in touch with Adyar. Other groups elsewhere are studying along similar lines, and the knowledge of their existence expands the Āshrama's consciousness beyond its little hall and handful of students. This expansion was helped during the year by a short but memorable visit from Mr. Leopold Stokowski, the world-famous orchestral conductor, and Mrs. Stokowski, a prominent American worker in humanitarian causes. Mr. and Mrs. Stokowski came specially from America to Adyar, attracted by printed transactions of the Āshrama which they had read in the house of another famous musician who is interested in Adyar. By special permission of the President, Mr. and Mrs. Stokowski, though

not Fellows of the Theosophical Society, resided for a few busy days on the compound. They were most eager in their interest in the Āshrama's work, and at the microscopic demonstration noted above, Mr. Stokowski and Mr. Yadunandan Prasad arrived at a possible scientific means of co-ordinating sound and colour which it is hoped may be developed when, at the invitation of Krishnaji, Mr. and Mrs. Stokowski visit Ommen this summer. Mr. Stokowski lectured for the Adyar Lodge of the Theosophical Society on "The Music of the Future". Another visitor from America, Dr. (Mrs.) Hoyte-Steevens, also made good use of a short stay in Madras by attending the lectures daily, though not a Fellow of the Society. Of the registered students who were new this year, five were Indians, including a group of four Sindhis, who have gone home determined to start an Āshrama in Sindh, three were from England, two from South Africa, one from Australia, and one from Germany.

The only transaction published during the year was the "Outline of a Complete Scheme of Education" which was distributed to the Members of the Theosophical World-University Association in India.

Some portions of the work for next session have already been indicated. It is likely that a short course given in the past session by Dr. C. Kunhan Raja on "The Origins of Language" will develop into a full study of the cosmic realities involved in speech. A true philosophy of language has yet to be evolved, and it is hoped that Dr. Kunhan Raja will at least begin such a work next session. It has also been proposed that the subject of the group study should be a survey of world religion, philosophy, literature and art (as far as materials available allow) for expressions of the feminine aspect of cosmic reality as embodied in the World-Mother.

I shall not have the pleasure of participating in these activities, as I shall be away from India during next session. The carrying on of the work of the Āshrama during my

absence has been entrusted by the President to Mr. A. F. Knudsen, and we hope also for the helpful supervision of Bishop Arundale when he is at Adyar. Mr. Knudsen's long experience in work similar to that of the Āshrama in Europe and America, his many interests and wide knowledge, his deep study of Theosophy and its bearings on nature and humanity, and his gregarious instinct which is the social reflection of the synthetical impulse, give assurance that the high aims and distinctive methods of the Āshrama will be worthily maintained by him.

My work during my sixteen months' leave abroad will have three main interests; the spreading of knowledge in Europe and America (and perhaps in eastern Asia on my way back) regarding the true India as shown in her ancient religions and philosophies and her wonderful arts, and in her renaissance to-day; the working up of materials gathered during past years into form for publication, in some cases as text-books for the Theosophical World-University; and the establishing and developing of groups of students which may become associated Āshramas and centres of the new culture and education in readiness for the coming Theosophical World-University. Similar work will be done by another student and lecturer in the Āshrama who accompanies me, my wife; and we both humbly ask that our deficiencies and limitations may be rendered less obstructive than they might be to the work which we may have to do, by the blessing of all concerned in the work of the Āshrama, the service of which has been an ever widening comprehension of the truth of the universe, an ever intensifying responsiveness to the thrill of the Cosmic Life, and an ever increasing joy of the spirit.

James H. Cousins,

March 31st, 1928.

Principal.

THE LEAGUE OF AHIMSA

A WAY OF HELPING THE ANIMALS

By E. F. UDNY

AMONG the truths proclaimed by Theosophy there is perhaps none of more importance than that of the essential divinity and unity of all life. That truth, as regards the human kingdom, is expressed in the phrase "The Fatherhood of God and Brotherhood of Man," and the first object of our Society is to form a nucleus of the Brotherhood of all mankind.

But when we enter the Society and begin to study the writings of its leaders, we find that the oneness of all mankind is but part of a far wider truth, and that the Supreme is Father not only of the human kingdom but of all the kingdoms of nature—human, sub-human and superhuman. It gradually becomes our aspiration to take part in the great work of evolution of all the kingdoms that His life pervades and His mighty love embraces, including of course of animals, who like ourselves are capable of pleasure and pain, and have been given into our hands to love and protect.

It is neither possible nor desirable that all should make this their chief line of work, but it is both possible and desirable that all should abstain from anything that hurts the animals, and should give sympathy, encouragement, and such help as lies in their power, to those who take up this necessary work. Someone *must* do it, because there is much suffering in the animal kingdom at the hands of man, as the student of humanitarian literature knows only too well.

That suffering proceeds, broadly speaking, from man's ignorance of its existence and from lack of imagination to realise his own share in causing it—for we nearly all have a share, as we nearly all consume food which can be obtained only at the cost of injury, suffering and death for vast numbers of animals. "Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that man needs flesh for food."¹

This slaughter, with the driving and transport which necessarily precede it, causes perhaps greater total of suffering than all the other

¹ *At the Feet of the Master.*

ways in which animals are maltreated; and apart from that, the idea that we have a right to kill begets indifference to the whole question of animal welfare, while the food itself—essentially unclean—tends to blind the eyes of the spirit and confirm the indifference.

Some Theosophists abjure meat, but even they have so far contented themselves with personal abstinence, and done little or nothing to impress on their fellow-members—much less on the world at large—the cruelty of killing for food. An immense deal is said of the brotherhood of man, but almost nothing of his brotherhood with the beasts.

Has not the time arrived for a serious effort to impress on our fellow-men that killing is an essentially cruel act, of which meat-eating is the direct cause? With that end in view, a League has been formed calling itself the League of Ahimsa or Not-Hurting, and having for motto "Kill not, whether for Food, Ornament or Sport," and for symbol a combination of cross and crescent, signifying that out of the small sacrifice of giving up meat may grow the full moon of a humane and glorious civilisation.

The subscription to the League is now 2/6 a year, and anyone can join who has abstained for at least a month from fish, flesh and fowl, and will undertake to inform the Hon. Sec. if he returns to such diet, that his name may be withdrawn from the list of members. It is necessary to insist on this, as otherwise the League might consist to an appreciable extent of people who were eating meat and would be rather a weakness than a strength for it. A month is considered to be the shortest period that affords a reasonable probability of perseverance. Forms of application for membership can be obtained from the Hon. Sec.—Mrs. St. John James, 20 Lansdowne Crescent, London, W. 11.

The League has had the good fortune to obtain the following Patrons—Dr. Annie Besant, the Right Rev. Bishop Arundale, Mrs. Rukmini Arundale, Miss Esther Bright, Mr. C. Jinarajadāsa, Lady Emily Lutyens, Lord Ossulston, the Right Rev. Bishop Pigott, Mary E. Rocke, M.D. (now deceased) and Baron van Pallandt van Eerde.

The word *Ahimsa* is Samskr̥t and well known in India. It includes not only the idea of not-hurting but also the positive duty of love and protection for animals. That duty is not taught in our scriptures, which, in the opinion of many, actually sanction flesh-eating.

Be that as it may, who can doubt that the Lord of Love taught this duty when He came in Palestine? Books can be tampered with, nor was this a difficult matter when printing was unknown and MSS. rare and chiefly in the hands of a church which does not practise the duty now and would be at least as unwilling to practise it then.

But there is in each one a silent witness that cannot be tampered with, though he may be and often is unheeded and neglected. If we

listen to him, he will infallibly whisper the old and golden rule "Do unto others as you would be done by". The compilers of the Book of Common Prayer must have felt that the command "Thou shalt not kill" applied to animals as well as men, for they took the trouble to alter it to "Thou shalt do no murder" where it occurs in the service of Holy Communion.

For lack of any teaching of love to animals, the Christian religion has been and is sadly impoverished. There is however a Gospel which will one day be recognised for what it really is, an original and more complete record than those commonly received. *The Gospel of the Holy Twelve* represents our Lord as expressly and repeatedly enjoining love to all creatures and abstinence from flesh-eating, and as interfering Himself again and again to protect animals from cruelty. A book called *The Original Christianity*—partly founded on this Gospel—draws interesting conclusions as to the early history of Christianity and the deliberate removal of this teaching—the flesh-pots of Egypt being dear to the unregenerate man if not to the saints.

It is said that at His present coming the World-Teacher will try to draw the kingdoms of nature nearer together—men to Angels and men to animals. The one can hardly be done without the other, for if man holds up one hand to the Angels for help, he must of necessity put down the other to those immediately beneath him on the great ladder of evolution. It is a law of the spiritual as of the material world that if a man will not work neither shall he eat. The grace of God is free as air and all may have it who will, but only on condition of passing it on. The world has moved in 2,000 years and is ripe for a great spiritual advance if it will give up all forms of cruelty, of which meat-eating is the most universal. The kingdom of God or of heaven will then lie straight before it, be seen and recognised as open to serious and persevering effort. That kingdom is known to the student as the Way of Initiation, which is entered by the baptism "of the Holy Ghost and of fire"—the "one baptism for the remission of sins" acknowledged in the Nicene Creed. The Way of Initiation forms the deeper meaning of the Gospel story—substantially an allegory in which the Christ is held up as our ensample.

The League of Ahimsa offers an opportunity and a privilege—a new and additional way of helping the animals. Who will help the League—by joining and working for it, by donation, or by providing the immediate need of the moment: opportunities of being heard on the Society's platforms and elsewhere?

E. F. Uday

NOTES

WORLD LIGHT OR COSMIC RAYS

IN 1914 Prof. W. E. Ritter, Zoologist of the University of California, gave out some very interesting ideas regarding Science and Religion. He called the search of science "mystical" and the search for anything that will prolong life merely a new phase of the search for the philosopher's stone. A goodly company of these real scientists, who see more than matter in Life, now exists. Among them is Dr. R. A. Millikan, whose book, *Evolution in Science and Religion*, we review elsewhere.

In the Supplement to *Nature*,¹ the cosmic origin is said to be proven. That they do not come from this Earth is shown by their very rapid increase in power when one goes to an altitude, tests being made up to 9,000 metres (27,000ft.).

That they do not come from any one star, nor from anyone section of the heavens, is shown by the rays having the same power and volume when measured in any direction; tests were made pointing directly at the densest part of the Milky-way, and again when at right angles to it. The rays come from SPACE. The article above mentioned tells again of the tests in mountain lakes, glacier masses and lead of great thickness, but we commented on these last year. For this special work new electroscopes of exceedingly great sensibility were built.

These Cosmic rays comprise "one tenth the total energy coming into the earth's atmosphere in the form of star light and heat. Their most interesting and significant quality is their unusual power of penetrating matter."

Dr. E. E. Fournier d'Albe² gives a very interesting resumé of the above rays and the significance of their origin. Under the heading of *Scales of Times* we read: "But the lessons taught by radio-activity were as valuable on the atomic scale as they were on the scale of stars . . . In this miniature solar system (the atom) the year would be represented by the time of one revolution round the central 'sun'. These are about a thousand million million per second, so, it is clear that while we watch, even for a moment, untold ages and geological eras of atomic time are passing by . . . This may be more than a suggestive analogy. There are those who believe that it is the key to an essential truth. Why should not this starry Universe be eternal?"

¹ January 7, 1928.

² *The Observer* of February 5, 1928.

Further he says of the finite view, "It reduces the world to an absurdity. Human thought, . . . will not be satisfied with any philosophy which does not confer upon the universe the highest dignity it is itself capable of conceiving." And he closes his article which is very interesting to a theosophist, with the words: "Such a perpetual unfolding from within outwards, such an inexhaustible stream of energy and life, seems to be the solution of the riddle of the Universe." Well! We agree, we have said the same thing in other words. Theosophy is that philosophy, with all the side-issues it involves, well worked out.

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THE USE OF THREE EYES

After the above physics, let us hear from the Geologist. In the same copy of *The Observer*, we hear of a plesiosaurus fossil from the Red Triangle Quarries of Harbury, that has three eyes. It has long been suspected that man had a rudimentary third eye, and it is found quite obsolete in many creatures and in many fossils. But here we seem to have it preserved in full working order.

Bishop Wedgwood writes¹ with reference to the above:

It may interest your readers to know that there is a reptile called the "tuatara," a sort of lizard, somewhere about two or three feet long, if I remember rightly, at the top of whose head is to be found a third eye completely formed. This eye is, of course, atrophied and entirely covered over by the scales of the head. The tuatara is rapidly becoming extinct, but specimens are still to be found on the islands off the north coast of New Zealand. It is said to be the world's oldest living reptile. A few years ago I saw a live tuatara kept in the Museum at Dunedin, on the South Island of New Zealand.

The writer whom you quote speaks of the Third Eye as having been possibly useful in the case of aquatic beasts for keeping a watch on the surface of the water. One is reminded of the legend of Ulysses, who fought the Cyclops—the giant with one eye in the middle of the forehead. There is often some truth behind legend and folklore, and it is possible that man possessed one eye before he had two.

Physiologists are inclined to suppose that the little wart-like organ in the brain, called the pineal gland, whose use is a mystery to them, is the atrophied relic of this third, or first, eye. Curiously enough, the pineal gland contains a yellowish sand-like substance, varying in quantity, which they suppose to be a concretion of the gland—a fact which prevents them from regarding the organ as entirely atrophied. This sand is said to be deficient, or even absent, in the case of idiots. Some people think that the gland was formerly the organ of a thermal sense, by which fishes especially were able to detect the difference between heat and cold in the water.

Descartes regarded the pineal gland as the seat of the soul. There is also a tradition of "the Eye of Shiva" in the ancient Hindu

¹ *The Observer*, February 12, 1928.

writings. Theosophists and others in these days regard it as the organ in the physical brain of clairvoyance, or direct intuitive perception, holding that by meditation, or yoga, it can be stimulated into activity. A similar theory is held about the neighbouring wart-like structure, called the pituitary body, which is the relic of an alimentary canal. May there not be something in all this? People think of intuition as one of the endowments of birth; and we know that some people possess it in very full measure, whilst others seem to lack it entirely. Is it not reasonable to think that all human faculties are capable of cultivation and further development? There is much evidence in these days to show that man is capable of developing within himself extended powers of consciousness, and may it not be that these higher faculties have their appropriate organs of expression in the brain? Dr. Annie Besant has written in a very interesting fashion on these matters, and, if I remember rightly, has something to say about the pineal gland and pituitary body in some of her books.

* * * * *

In an article, on "New" Diseases, we are told some interesting things about diseases now discovered that however show on some mummies of Egypt signs of having existed at that ancient date.

It is interesting to note that the condition of the Constitution of the patient may affect the nature of the microbe and its effect. The comment on new nervous diseases is also very entertaining, especially where the war is classed as a matter of course as a part of modern civilisation. Speaking of Encephalitis lethargica (sleepy sickness) and other ailments he says: ". . . their successful attack on the nervous system may be due to the constant strain on this system which European civilised life entails. In this connection it is noteworthy that encephalitis first showed itself towards the end of the war, in the harrassed cities of Paris and Vienna." War should therefore be banished as a sanitary measure, as well as a freak of insanity, as it is.

—*The Observer*, January 22, 1928

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Mr. J. Wren Suttos of Australia tells us, that "disease is broken rhythm, health is rhythmical, for rhythm is a fundamental law of the universe". As a therapeutic-musician he recommends the first movement of the "Moonlight Sonata" to calm excitable, high-strung nervous cases (insomnia); also Schubert's "Ave Maria," (violin or piano) and "Slumber Song" by the same composer, "Le Cygne" by St. Saens. All Marches have a tonic effect. As a sedative we find Schubert's, "Du bist die Ruh," Godard's "Angels Guard Thee" (for cello). For harmonious upliftment he recommends "On the Wings of Song," or "Oh, for the Wings of a Dove" (Mendelssohn). Great care should be taken in the selection of the music, otherwise more harm than good may be done to the patient.

CORRESPONDENCE

A COMMENT

THE January number of THE THEOSOPHIST brings us an article entitled *Theosophy and Modern Science*.¹

Mr. Brownson tells us in this article, that, Mr. G. A. Dorsey, author of *Why We Behave Like Human Beings* stands squarely in favour of our Theosophic doctrines, if I may use the term.

Naturally, I feel quite happy whenever famous exponents of modern science corroborate truths taught by Theosophy; but, in this instance I fear there is no great cause for rejoicing; quite the contrary. I find much cause for unhappiness in some of the things Mr. Dorsey so delightfully tells us.

Mr. Dorsey's book is most interesting, the number of volumes sold weekly proves this; but, Mr. Dorsey is a Scientist, with a capital S. and, if he overstepped the mark, or appeared to do so it was through inadvertence, or created that impression by obscurity. I am very much afraid that he himself would bear me out in this statement.

We read for example:

Life is the result of action on something. The something is the physical body of protoplasm.² Life is dynamic relationship between structure and environment.³

In other words, life results from the action of force on matter, and, is not a third principle, as we understand it. Also, below protoplasm there is no life.

Then we read:

The lowest plant is a more complex mechanism than is a rain drop, a snowflake, or a crystal. But, like them, living things are subject to gravity, and if they break the laws of physics and chemistry they no longer live: what was complex and had a certain behaviour is now less complex and has a different behaviour.⁴

Living things escape the fate of less complex compounds by holding their fate in their hands to an extent denied inorganic things. Snowflakes and bacterium die under the sun's ray; an alga synthesizes protoplasm; a lizard crawls into the shade, a man hoists an umbrella. But, one action is no more explicable than the other.

Then why deny the poor snowflake life?

¹ S. J. Brownson.

² P. 243.

³ P. 122.

⁴ P. 92.

We read:

"How can a man be born when he is old?" asked Nicodemus. "Can he enter his mother's womb a second time and be born?"

Life does grow old and young again, but nature knows of no such rebirth as puzzled the mind of Nicodemus, and has become entangled in the folk customs of so many peoples¹

Death does overtake those that reproduce bisexually. But reproduction in man is bisexual. Man as individual dies; he cannot be born again when he is old or young. The life in him can grow young again by a process known as reproduction.²

Rebirth, then, as the word is commonly understood, is biologically inconceivable. It is possible that, complex chemical substances are in process of becoming of the nature of protoplasm, in which living reactions take place, and, which, could we observe them, would be recognized as living beings. But the laws of chances are against it and all our conceptions of evolution are against it. A possible rebirth is quite as improbable.

Is this Theosophy?

All through, Mr. Dorsey is the biologist. What he calls life is the action of the elemental essence on matter, and furthermore, when he speaks of "acquired characters" he is referring to the evolution of the physical cell, never to the mental and spiritual characteristics of the Ego, which does not exist for him. So much for reincarnation and karma.

Quoting again:

When an end-organ is discovered in man's body adapted for stimuli such as can be transmitted by a nerve and which can be produced by "conscious thought" in another's brain, then—and not till then—will it be time to investigate thought transference and mental telepathy. "Spirits" may communicate with "Spirits"; but, allowing myself a maximum of "psychic" power—whatever that means—I can conceive of no voice without mechanism, nor noise without friction. Science may never see with its eye the hydrogen-ion involved in nerve conduction, nor know how atoms or ether waves excite living protoplasm; but, it cannot get excited about something it cannot even conceive. When Sir Oliver Lodge talks with "Spirits" he does it outside a physical laboratory and as a misguided enthusiast, and not as a physicist. To talk of or to ghosts is to talk of or to a ghost story. Neither X-rays, nor Hertzian waves transcend any known laws of physics. Thought-transference and disembodied spirits transcend all the known laws of physics, nature, and common sense.³

Reasoning from analogy on the first part of this interesting paragraph we would say: When we have invented the radio transmitter and receiver, then—and not till, then—will it be time to investigate Hertzian waves and like phenomena.

From the rest of the paragraph we are able to judge of the real merit of the book, because we know Mr. Dorsey's limitations.

Whether the author of *Why We Behave Like Human Beings* is to be taken seriously, except, in so far as he deals with well-established facts, well within the "known laws of physics" presented in popular language to make them palatable, I leave to my Theosophic readers to make out.

WILLIAM A. GOWRIE, C.E.

¹ P. 243.

² P. 245.

³ P. 298.

THE STANDARDS OF AN ANGLICAN BISHOP

I HAVE just been sent a cutting from a leading Sydney daily paper giving an account of a sermon preached by the Anglican Bishop of Goulburn, Australia, Dr. Radford, in a church at the Australian Federal Capital, Canberra. The following paragraph is given in quotation marks:

"Don't worry," said Dr. Radford "about those people who have paragraphs in the newspapers announcing the time of the coming of Christ. Don't worry about those foolish cranks, those half-baked, half-educated people who waste their money erecting a building for the Second Coming, those half-baked mystics in Sydney who never spend half an hour studying the principles of Christianity, but who spend hours and hours soaking themselves with Leadbeater's filthy rot. Our Lord dismissed those who tried to tell the date of his Second Coming. It will not be a literal coming of the Jesus on a hill outside Jerusalem, or in a stucco building at Port Jackson, through sham ministers, who have been chucked out of some Church or other, and are fooling the public in Sydney under the name of the Liberal Catholic Church, and the rest of it."

I feel that such language ought not to be allowed to pass without comment. Distortion of fact and utter recklessness of utterance are to be anticipated from a section of the press which makes fortunes by its appeal to the scandal-loving public. But we do not look for these methods in a Bishop of the Church of Christ. A matter such as this ought to be brought to the notice of Dr. Radford's Primate and Metropolitan, the Archbishop of Sydney. Archbishop Wright is a Low Churchman and may not, perhaps, have much sympathy with our movements; but he is very obviously a gentleman and is respected as such by all who know him, and he could not but feel that language of this sort lowers the dignity of the Australian Episcopate in the eyes of the world.

I do not wish to justify the action of those who erected the Star Amphitheatre at Sydney. The idea did not appeal to many of us. That Bishop Leadbeater should be thought responsible for it is most unfair, for it is well known that he considered that the money could have been spent to better advantage. But the late Dr. Mary Rocke, the prime mover in the proceeding, was most certainly not "half-baked" and "half-educated". She was a qualified Doctor of Medicine and had been Lecturer in one of the London hospitals. Christianity of all religions has no cause to reproach people for their abundance of faith, or even for their fanaticism if that term be preferred. It can produce a fairly copious list of such people from its own past. The question is whether a similar number of people in the modern Diocese of Goulburn would be capable of the same self-sacrificing

effort or could muster the same feeling for any kind of religious ideal as did these Star folk.

The reference to the Liberal Catholic Church is the limit of recklessness, and comes incongruously from a man who was testified at his consecration to be "godly and well-learned". The clergy of the Liberal Catholic Church are not "sham ministers". They can face their colleagues of the Anglican Church with goodwill and equanimity, for there are ministering in the Anglican Church priests who received their Orders from the identical line of Succession as we, and who have undergone no process of reordination.

I have working with me on the Continent of Europe some 84 priests, our English Bishop has 37 in Great Britain, and our American Bishop 50. I am not acquainted with the statistics elsewhere, but I do not know of a single member of the Liberal Catholic clergy who has "been chucked out of some Church or other". I can recall amongst the clergy of our Church (including the Bishop of a sister affiliated Church who received his Orders from us), 3 ex-Roman Catholic priests, 4 ex-Anglican priests, and 1 ex-Greek-Orthodox priest. Four of these are now Bishops. Not a single one of them was "chucked out of" his Church.

The language attributed to Dr. Radford is so wanting in seriousness and even decency that I should at once desire to hold the newspaper responsible for misquotation, had I not already heard with my own ears instances of Dr. Radford's characteristic recklessness of statement. If he can deny the report, so much the better; living at this distance I cannot do other than accept it provisionally and act upon it, more especially as it does not read like the speech of a newspaper man, and the journal is a serious one.

✠J. I. WEDGWOOD

ST. MICHAEL'S,
Huizen, N. H.
Netherlands

*Docteur (Sciences) de l'Université de Paris.
Bishop-Commissary of the Liberal Catholic
Church on the Continent of Europe.*

THE THEOSOPHICAL FIELD

THE Swiss Section, after long years of difficulties has come out regenerated. Prof. Myotis, a distinguished archæologist at the University of Neufchatel has been for nearly two years General Secretary; in Geneva, where most of the Swiss Lodges are, everybody tries to make up for lost time by working very strenuously and harmoniously. Dr. Kamensky, Mad. Rollier and the Rev. Sassi are the local leaders in the different fields of activity.

A successful meeting of the Theos. Order of Service took place in March. The Rev. Sassi, Chairman, the General Secretary of the International Peace Bureau, Prof. Bravet, Director of the International Bureau for Education, Lady Sarah Blomfield and Baroness von Hagendorf, respectively the leaders of the Bahai and the Sûfi movements, several prominent lady teachers as well as Mlle. Helene Rochat, National Organiser of the Order of the Star and Dr. Anna Kamensky, gave short addresses on Peace and Education. Dr. Kamensky explained the principles of the Theosophical World University and the Theosophical view of the deeper side of the problem of world-peace.

Bishop Wedgwood paid a visit to Geneva in February and presided at the T. S. Convention and at many of the meetings of our subsidiary activities. Dr. and Mrs. Cousins are expected in May, when Dr. Cousins will give a series of lectures.

A. V.

Chile. Mr. A. Montesano Delchi, General Secretary of Argentine, is expected to visit the most important Theosophical Centres of Chile. This no doubt will help to intensify the propaganda for spreading the teachings, to put into practice the ideals of Theosophy, and through its international aspect to realise the Universal Brotherhood.

Cuba. The Rt. Rev. Irving S. Cooper, Dr. A. P. Warrington, and Mr. A. de la Peña Gil visited lately several Lodges and Theosophical Centres of Cuba. They must have been pleased to note the great progress Theosophy made in Cuba. Fifteen new Lodges, and 20 new Centres were formed in this Section during the last year, the number of new members being 220. Mr. E. A. Felix, General Secretary of Cuba, wants to double these figures during the present year, so that

the Cuban Section may become a strong Centre. Looking at their achievements during a comparatively short time, and considering the atmosphere created around the Theosophical Society in Cuba, their optimism is not without foundation.

The members in Bayamo, Cuba, have organized so-called "Theosophical Thursdays," when they visit some family, willing to receive them, and to listen to a friendly talk on the ideals of Theosophy.

In the Theosophical College, Habana, free education is given to about 30 students. The College is acknowledged and approved of by the local Government; we hope that the necessary financial help will always be forthcoming, as the results obtained thus far seem to be satisfactory.

The President of the Senate of the Cuban Republic, writes to the *Revista Teosofica Cubana*: " . . . I am not slow in my applause, neither do I praise with lukewarmness the merits of the Cuban Theosophical Society, which amply fulfils . . . one of my illusions as a public man: the diffusion of the individual culture as the medium to perfect the social surrounding in which the individual has to live. The influence of this meritorious Society can be noted already, and it will grow as the propaganda will be intensified specially by the diffusion of one of the objects to which it is dedicated: Tolerance . . . "

Cuban Theosophists seem to attract people rather by the practice of the Theosophical ideals, by living nobly and happily, than by mere preaching of the teachings of Theosophy. They are "alive," and are wakening their fellowcitizens too, whether they are high officials or simple labourers. They are "theosophizing Cuba".

France. The Annual Convention will be held in April. The main point of its programme is a scheme for extensive propaganda for spreading the teachings about reincarnation.

Belgium. The Congress of the European Theosophical Federation will take place in Brussels, probably from 26th to 31st July. It will be presided over by Dr. A. Besant. The Annual Convention of the Belgian Theosophical Society, and of the Theosophical Order of Service will be held at the same time. Delegates are expected from all parts of the world, as many on their way to the Star Camp at Ommen, will use the opportunity to be present at these meetings.

Greece. A new Lodge *Maitreya* has been formed in Athens, this is the sixth Lodge in Greece; we look forward to the foundation of the seventh, which will then be followed by the formation of the Greek

Section of the Theosophical Society. May the members of the new Lodge have the blessing of the Lord Maitreya.

Hungary. We have good tidings from Hungary. Since the election of Mrs. A. de Ráthonyi as General Secretary and after Dr. Besant's, Miss Dijkgraaf's, Mr. Aria's and Captain Price's visits, a great revival took place in this Section.

Through well-planned lectures the members succeeded not only to maintain, but also to increase the public interest, which was stimulated by the above-named visitors. Their efforts and steady work is already crowned by considerable success, two new Lodges having been formed recently, and the number of new members is promising.

Mexico. Señor Agustin Garza Galindo has been elected as General Secretary.

Señor Peña Gil on his way home to Mexico visited many countries, some of them well out of the usual route of Theosophical lecturers. His lectures on varied subjects, the many lantern slides gathered chiefly at Adyar, gave everywhere fresh impetus to the work of the members, and created a friendly and new interest in the public.

Puerto Rico. Mr. C. Jinarājadāsa, Vice-President of the T. S., is expected here soon after the Star Camp at Ojai. His lecturing tour in this part of the world has been postponed several times, and theosophists of the Latin American countries hope that this time at last they will see realized their long cherished expectations, and will have Mr. Jinarājadāsa among themselves for a while.

Spain. *Ananda* is the name of the new Lodge formed in Madrid as an outward sign of the renaissance of the Spanish Theosophical world.

"New friendships with the sincerely interested Press; direct Theosophical influence upon the Spanish ideology; sympathy and collaboration among all kinds of cultural societies, and an increasing interest on the part of the general public," this is how *El Loto Blanco* sums up the results of the Vice-President's visit in Spain.

The external and internal work of the Lodges in Madrid has been intensified, and the public lectures are attended by many who wish to hear about the Theosophical ideals. This is how *Fiat Lux* sees the work of the Society.

Members are now preparing themselves and the public for the visit of Dr. J. H. Cousins, Principal of the Brahmagiṇya Āshrama at Adyar, and of Mrs. Cousins.

A. G. F.

MR. KUNZ IN SEATTLE

[All who know Mr. Fritz Kunz will not in the least degree be astonished at the programme, which we print below, of his activities in the North West of the United States. Combining efficiency and enthusiasm with remarkable vitality, Mr. Kunz is ever performing prodigies of Theosophical activity, of which this tour is but one example. Our readers are aware that last year he married Miss Dora van Gelder, another well-known Theosophical worker who has been doing splendid work in introducing to the blind of this world the scenery and denizens of worlds unseen. To the happy couple has recently come a son and heir. He is fortunate in his parents and we congratulate him and them.—A. B.]

At the invitation of the Northwest Federation of Theosophical Lodges, Fritz Kunz undertook a special campaign of an interesting sort in Seattle, Tacoma, Spokane and Vancouver. The Seattle period of eight weeks has just closed and a report will have some value to Theosophical workers.

1. The following outside engagements were filled, mainly at the beginning of the Seattle period; Seattle is understood if no other locale is mentioned.

ORGANISATION	TITLE	ATTENDANCE
Ad Club	Problems of East and West (India and Brotherhood)	50
Central Council, PTA	The Child in the New Age (New Sub-Race in U. S.)	200
Kiwanis	Problems of East and West	150
Rotary	Problems of East and West	250
Kiwanis, Everett	Whither Goes the West? (Choice before us)	50
Rotary, Everett	Problems of East and West	70
Dr. Powers' Church	A Scientific Faith for Youth	180
Exch Club, Everett	Problems of East and West	20
Press Club	Experiences in India (Politics and magic!)	50
Round Table	Problems of East and West	65
High School (Q. A.)	Experiences in India (Customs and magic)	1,200
Negro Club	Experiences in India	100
Chamber of Commerce	India—Heart of Asia (Trade and politics, etc.)	400
P. T. A.	The New Child in America	150
High School, Everett	Experiences in India	400

ORGANISATION	TITLE	ATTENDANCE
High School, M'sville	Experiences in India	120
P. T. A.	The New Child in America	170
Unemployed	Experiences in India	280
University	India (two oriental courses combined for this)	80
Chamber of Commerce	India, the Aryan Motherland (special request)	400
Child Welfare L'n	The New Race Child in America	600
Women's Cent. Club	Designs in Shakspeare	100
Optimists Club	India, Problems of East and West	30
Architects	Indian buildings	20
23 Organisations addressed (Chamber of Commerce twice), reaching		5,135

Several of these addresses were broadcast and a number of people reached in that way. One engagement was unfulfilled because Mr. Kunz had a bad cold (Young Men's Business Club) and a variety of other engagements were in view when the series ended. The Women's University Club is one of these. Several invitations had to be declined.

2. As a result of the above work a great deal of new ground was broken for the regular Theosophical public lectures, which were held every Sunday night for eight weeks in the Chamber of Commerce. The audiences on these occasions varied between 300 and 400, depending on title, weather, etc. 25 admission was charged for these lectures. The nature of the new ground broken will be better appreciated when it is explained that at various outside gatherings where Fritz Kunz was principal speaker persons such as the Mayor of Seattle (Mrs. Landes) the President of Washington University (Dr. Lyle Spencer), Superintendent of Schools (Mr. Cole), etc., were present at the speakers table.

3. Every Monday evening at the Lodge rooms of Inner Light and Seattle Lodges a study class was held. The attendance at this never fell below 200, and the main body of those attending was composed of non-members. It was observed that a very good class of people attended. Experiments, slides, charts, models, etc., were used. Each evening mimeographed notes were distributed free. A collection was taken, which started at about \$16 and ended at \$30 each evening. Average for eight Mondays \$26 a night. Several members were added to the two Lodges participating in this.

4. The activity resulted in the union of Seattle and Inner Light Lodges, with large plans for solid work for the next year.

5. A workers' training class was held by Mr. Kunz each Thursday evening. It had many interruptions and its work was not satisfactory, although considered valuable as far as it went. On another occasion the plan could be carried out more adequately.

The obstacles have now been surmounted, but the season is ended. Another time!

6. A jubilation dinner is being held at the close of this Seattle-Everett work and the theme of the occasion will be "The Future of Theosophy in Seattle." The occasion will also mark the union of the two above-mentioned Lodges, Seattle and Inner Light, an important consequence of the campaign. Plans for a local building fund are being discussed.

7. All feel that it may be fairly said that a real effect has been obtained and considerable interest aroused in important quarters. Good friends have been made in all sorts of circles, despite many difficulties attending a first effort of this sort. It is considered that this is the first time all of these elements of work have been combined on this scale in America.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

A Pilgrim's Faith, by T. L. Vaswani (Ganesh & Co., Madras); *Shri Rāmakṛṣṇa*, by T. L. Vaswani (Ganesh & Co., Madras); *Sacramental Truth and the Revelation of the Great Pyramid*, by "Recorder," (C. W. Daniel Co., London); *The Influence of Music on History and Morals*, by Cyril Scott; *Be Ye Perfect*, by Geoffrey Hodson (T.P.H., London); *The Light of the Soul*, by Alice A. Bailey; *The Great Liberation (Mahānirvāṇa Tantra)*, by Arthur Avalon (Ganesh & Co., Madras); *The Conquest of Illusion*, by J. J. van der Leeuw, LL.D. (Alfred A. Knopf, Publisher, London).

BOOKLET

An Introduction to Esoteric Judaism, by A. Horne.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Calcutta Review (February, March), *The Australian Theosophist* (February), *The League of Nations* (February), *Bulletin Théosophique*

(March), *The World's Children* (March), *Theosophie in Ned.-Indie* (March), *Yuga Pravesha* (February, March), *Modern Astrology* (March), *The Theosophical Review* (March), *News and Notes* (March), *The Canadian Theosophist* (February), *Light* (March), *The Indian Review* (March), *Kirjath Sepher* (March), *El Loto Blanco* (February, March), *Revista Teosofica Chilena* (February), *The Messenger* (March), *Teosofia* (February).

We have also received with many thanks:

Bhārata Dharma (March, April), *The Maha-Bodhi* (March), *Revista Teosofica Cubana* (December, January), *Teosofi* (February, March), *The Vedānta Kesari* (March, April), *The Islamic Review* (March), *Theosophisch Maandblad* (March), *The American Co-Mason* (January, February), *Freemasonry Universal*, *Yoga-Mīmāṃsā* (January), *La Revue Theosophique Le Lotus Bleu* (February), *Tahti* (February), *The Asiatic Review* (July, January), *The Beacon* (February), *Bulletin of the Museum of Fine Arts* (February), *De Ster* (March), *Theosophy in India* (March), *The Madras College Magazine* (April), *The Vaccination Inquirer* (March), *La Cura Natural* (January), *Teosofisk Tidskrift* (February), *De Theosofische Beweging* (March), *Theosophia* (March), *The British Buddhist* (February), *The Home and Homeopathy* (February), *The Star Review* (March), *The Cherag* (March), *Heraldo Teosofico* (February), *Pewarta Theosophie* (April), *Lucifer* (November, December), *Revista Teosofica Portuguesa* (September, October, December), *Prohibition* (April), *Prabuddha Bhārata* (April), *Koinonia* (April), *La Estrella* (March), *The Dawn* (March), *Norsk Teosofisk Tidskrift* (January, February, March), *Rural India* (February), *Espero Teozofía* (January, February, March), *Teosofisches Streben* (January, February), *The Indian at Home and Abroad* (March).

REVIEWS

Captain! My Captain!

It is the destiny of all true men to sail one day with a true captain on a great adventure. While true to the cause, and proud of the ship each is also proud of the captain. It is shown in the daily attention to detail and the alacrity of movement in all that pertains to the furthering of the project, but that is not enough. Feelings must, from time to time, run out in proclaiming to the world that one has a rare and particularly noble captain, to lead in noble fashion. It is well for us that some are better gifted than others to put this before the world, and we hail with joy the following appreciations of our Leader.

In Norway we find a booklet published last August and already in its second edition. It is called: *Annie Besant, a modern Pioneer*;¹ by Lilly Heber. In 165 pages she tells the world in a most delightful manner the essential story of Dr. Besant's eventful career. Four chapters tell of her work in the West. The second part tells in five clever chapters the strong points of her work in the Orient, her social and political efforts and achievements.

The third section gives a fine review of her work for the future, the real pioneering work; the Order of the Star; the leader and teacher of the Theosophical Society; the exponent of new psychology; then as experimenter, the founder of a new race of men, the proclaimer of a new civilisation and its basis. Two pages sum up truly and tersely ANNIE BESANT's great place in history. It is a book that should be translated, or rewritten, in English.

While at Eerde in 1927, Dr. Heber and Dr. Rocke chummily talked over the coming book and Dr. Rocke gave to Dr. Heber an article she had written but had not yet published. It lay unused till the news of the writer's death at sea stirred Dr. Heber to action. Not having any use for it in a foreign land she sent it to Adyar, and I am sure we all will be glad that the Editor has made a place for it in THE THEOSOPHIST.

KAHUNA

¹ See ante, p. 177.

The Hindu Colony of Cambodia, by Prof. Phanindra Nath Bose, M.A. (Theosophical Publishing House, Adyar. Price Rs. 2-8; Cloth Rs. 3.)

This is a new addition to the Asian Library, and from the workshop of one who has dug deep into the subject, and has given us already four valuable books in the line of India's Cultural Empire. The present volume of 410 pages covers the epoch from the earliest date known, circa A.D. 100 from the kingdom of Funan, down to the present. A good guide to the present ruins at Angkor Vat, etc., as it gives the translations of the historical inscriptions, etc. It is a small but interesting volume for all who care for the story of India, and her place in the world.

A. F. K.

The Divine Vision, by C. Jinarājadāsa. (The Theosophical Publishing House, London. Price 2s. 6d.)

There are some who have hailed for years, each new book of Mr. Jinarājadāsa's, as something to refresh the mind. Many are a distinct stimulus to the whole being, uplifting, inspiring. So, too, one gets something different in all his lectures. He has a rare capacity that links a true, scientific accuracy of thought with a perfect literary style in his language; and he charms as much with the pen as with the magic of a well modulated voice. *The Divine Vision*, takes its name from the first three chapters, but the fourth and last is equally part of the whole line of thought, and could be named *The Divine Vision in Idealism*.

There is first: Man as the mirror in which the divine is seen. Then Nature is discussed as the way to God, and very feelingly is the way of the naturalist, the scientist, depicted as a way to Truth. The third chapter shows us the more direct Vision of the Gods and GOD. This is the way of the higher faculties, where first by faith, and later by direct oneness of being, man knows that he is the Son of God.

A. F. KNUDSEN

Religion for Beginners, by F. W. Pigott. (Theosophical Publishing House, London. Price 5s.)

Here we have not the mind of the theologian, but of the thinker. The book is in simple and straightforward style, the writer is much on the line of science, not at heart a meta-physician, so it will appeal to the casual reader, and especially to the young. A long list of subjects might appall, but each is discussed in such brevity and clarity, that one soon realises the truth of the title.

The chapter on Goodness handles the question of right and wrong without a touch of "preaching" and the chapter on Motherhood and the World-Mother is beautifully handled.

A. F. K.

Progressive Mentalism, by M. Zumsteg. (The Theosophical Publishing House, London. Price 3s.)

A very readable little book, written in a lively yet accurate style. The author would tempt the sluggish souls to an effort in the direction of their minds, by exhortation, and by showing that in that direction lies satisfaction. The style and the titles of the chapters remind one of the New-Thought books that are such favourites in America. The writer covers a wide field in few words, taking us in 55 pages from "The Will to Think," to "The Perception of the Formless".

It is to be supposed that Mr. Zumsteg is not English, and therefore it is pardonable that the book contains some awkward phrases. The regret may be excused that such an interesting little book should be named with an obsolete word, "Mentalism"; that word is rightly discarded because it does not present a workable idea to the mind. The coining of a new word is always welcome when the new idea demands it. This book contains no "ism".

VIRGO-GEMINI

Alchemy and the Secret Doctrine. Compiled by Alexander Horne. (The Theosophical Press, Wheaton, Illinois. Price \$3.00.)

The author has chosen with great care extracts from *The Secret Doctrine* as well as from the other writings of H. P. B. and rearranged them with remarkable skill, so as "to present a solid continuous whole". In this difficult task he has succeeded and is to be congratulated on the achievement.

Although he states in the preface that he is drawing out one ray from H. P. B.'s "mammoth compendia of occult lore," yet such is the synthetic faculty of her cosmic mind, that it will need a purely intuitional study on the part of an ardent seeker to arrive at the hidden secrets of Alchemy. Even the barest paragraph inholds wheels within wheels of mysteries. Throughout the book there sparkles the gold and silver, bright gleams leading the student to direct his path by way of mercury, and sulphur, and salt, through fire and flame into the superphysical world, into unknown realms of divine beauty and power.

I. H. M.

The Kabbalah, by A. Franck, translated from the German by Dr. I. Sossnitz. (The Kabbalah Publishing Co., New York.)

This book is of great value to students of metaphysics and philosophy. Much time, endless research, and recondite study were devoted to the making up of this work. The system which Mr. Franck adopted to bring to light the origin, the age, the evolution, and the doctrine of the Kabbalah won for this book a wide popularity among the kabbalistic world. In the capacity of a Professor of philosophy in various colleges in France and author of many philosophical and moral works, and candidate to rabbinical scholarship, at the age of fourteen, he probed into the most abstruse kabbalistic works of his predecessors in Hebrew and Aramaic, and more especially into the *Sefer Yetzirah* (the *Book of Formation*) and the *Zohar*, which are considered to be the only two documents that time has preserved for us and in which the Kabbalah originated.

The author dwells at length on the tradition and history of each of these two works, and puts forth authentic proof to refute the assumption made by some critics that the *Zohar* is the product of an impostor and charlatan, named Moses ben Leon who lived in the thirteenth century. He further goes on to quote Rabbi Simeon ben Yohai to proclaim that the ideas contained in the *Zohar* existed prior to the time of this Rabbi and were not introduced by him, but were imparted by the "Friends" in the ancient books (*Wooma deamarnoo Habrana be-sifra kadmai*), thus approaching H. P. Blavatsky's statement that a portion of the *Zohar* is the remnant of that remote Chaldean antiquity.

To Mr. Franck, the Kabbalah is "a complete system of things of a moral and spiritual order, yet it cannot be considered either as a

philosophy or as a religion . . . It is the fruit of the union of these two intellectual powers. Essentially different from religious belief, under the form, and one can say, under the protection of which, it was born, it introduced itself thanks to peculiar forms and processes unnoticed into the minds". It is the belief in the principles of revelation justified by reason.

The theory of emanation and the Ten Sephiroth, as lucidly treated in this book, is of great interest to students of comparative philosophy. In one exposition it is much akin to the metaphysical conceptions of the five principal elements of the Hindū and the old Alexandrian schools. In another it is in accordance to the Pythagorean system of numbers.

Touching upon the transmigration of the soul and the free will of man, the author comments: "Like all individual beings, it is necessary that the souls return also to the absolute substance from which they departed. But to attain that purpose they must develop all perfections, the indestructible germ of which is hidden in them, and through many trials they must attain self-consciousness and consciousness of their origin. If they did not fulfil these conditions in a previous life, they begin a second, and after this a third life, passing always into new conditions where the acquisition of the lacking virtues depends entirely upon themselves. We may stop this exile whenever we wish, but nothing prevents us from continuing it forever. 'All souls' says the text 'are subject to trials of transmigration, and man does not know the ways of the Holy One, blessed be He. He does not know that he is called to judgment—entering this world as well as after leaving it . . . Man does not know that the souls undergo revolutions similar to those of a stone thrown from a sling. The time has finally come when these secrets must be divulged.' (*Kol nishmathin dlin begilgoola welo yadoon bene nashá orhó de-Kodsha Berikh Hu.*") Here we find that the idea of karma and reincarnation so fervently promulgated by the Theosophical Society for the last fifty years, is proved to have been enshrined for several centuries past in the very scriptures of the West, but it has been so lamentably stifled by the superficial guardians of the Scriptures themselves, making of the world an agonising monster of ignorance and delusion.

The erudition and the impartiality with which this work is prepared recommend it to all historians of philosophy and to all those who are keen seekers after Truth.

S. S. C.

An Introduction to the Study of Blake, by Max Plowman. (I. M. Dent, London. Price 4s. 6d.)

When we find in unexpected places the things we love, we seem to love them more and the "places" catch the reflected glory. So it is with this book. Here Blake, a divine poet, engraver, prophet and seer is made to reveal to us in language more suited to our present, mundane mind than is Blake's more difficult symbolic language the whole of the birth of man's soul from the Divine Essence—the Heavenly or "Universal Man"—of which it is a reflection or part—its descent into generation, its growth through instinct and intellect till by the power of Divine Imagination and Love it breaks its self-imposed bonds and transcends its limitations into union with the Divine again. We are indeed happy to find yet another signpost to the Liberation of Man's spirit from the bondage which psycho-analysis has revealed to us but sealed on us as inevitable.

The message of "Truth-all-Through," that there is nothing "common or unclean in God's Universe," that all things are one in the Divine Life, that false morality, false religion and barren intellect or reason and dogma are satanic limitations to the light of Divine vision is clearly and vividly indicated. Blake indeed is a Bible in himself but like all Bibles he is difficult to read and this "Introduction" will be welcomed by all who love Truth in the form of Divine Poesy and who are striving to transcend the personal limitations of their own "Imagination."

MAY

Brother John. A Tale of the First Franciscans, by Vida B. Scudder. (J. M. Dent, London. Price 7s. 6d.)

The story of the development of the Franciscans, in the days immediately following the death of St. Francis. Charming told, from the old records, in a natural dialogue, and throwing light on the men, and the minds of that day, and the sublime morals of the great Innovator, as followed by his successors. A truly splendid study of the queer material that all great Souls must perforce gather around them, and trust to, for the carrying on of the Mission.

Brother John is a young English nobleman, who, sincerely inspired by the life of poverty, follows it to his death. The story, the dialogue, the comments, all make clear the lofty renunciation, the introduction of a new theory of economics, the reality of the truth in St. Francis' teaching. Holding no property, serving all who need,

working for their daily bread, his followers have spread a thought of dispassion, that may at any time become the dominant idea. "The Secret of Naughting"—is the disinterested labour for the good of all, that is even now visibly spreading, and will be the key note of the New Civilisation. St. Francis broke with the idea of the monk; his followers were required to be in the world, serve the world, love all God's creatures and serve them. As he was preaching over 700 years ago, it is likely that it now comes to fruit. It is also probable that St. Francis has now incarnated amongst us to carry on the idea.

The noble ideals of the Saint are refreshing to-day, as they always will be. Are we wise enough to try and apply them to the world at large? They help us to play *our part* in the Whole.

A. F. K.

Later Greek Religion, by Edwyn Bevan. (J. M. Dent, London, E. P. Dutton, New York. Price 5s.)

This book of but 275 pages is a complete review of the last seven hundred years of Greek influence. The great ones had ended with Aristotle and Plato. Alexander the Great passes, and Zeno, the stoic is the first who is worth noticing. The book takes us down to the threshold of the dark age, Eusebius and theologic criticism of philosophy.

There is a vast, and still growing public for whom a condensed book with direct citations like this is a boon. Many are the minds with hunger and curiosity that would fain follow many a path into many a cultural field, if time were not lacking. With a book like this it is achieved; a little, but better than nothing.

Our only comment is that Lucian (A.D. 120-200) is not a Greek and so it is hardly fair play to drag in his shallow mentality. Nor is *Pneuma Enthermon* correctly rendered by "a hot gaseous substance," (p. 5) that begs the whole question; besides all religions use "breath" to picture the act of manifestation by or from "Duration".

With a fine eye for the dramatic the author closes with the last oracle of Delphi to the Emperor Julian (A.D. 331-363):

"Tell ye the King: It is fallen, the dwelling of wondrous adornment;

Gone are the booths of Apollo, the green oracular laurel;

Dumb the streams; dry, dry is the garrulous water for ever".

(From Swinburne's poem)

Truly a long era had closed in which men walked with the gods; now the spiritual darkness in its turn is passing, and we take part in opening another era of light.

A. F. K.

Evolution in Science and Religion, by Robert Andrews Millikan. (Yale University Press, New Haven: Oxford University Press, London.)

The Terry Foundation, for which this series of lectures was given in 1927, has high aims. We read: "the object of this Foundation is not the promotion of scientific investigation and discovery, but rather . . . the building of the truths of science and philosophy into the structure of a broadened and purified religion." Also: "The lecturers shall be subject to no philosophical or religious test, and no one who is an earnest seeker after truth shall be excluded because his views seem radical or destructive of existing beliefs."

The first series: *Concerning Evolution*, by J. Arthur Thomson, set a high standard, and these under review seem even better. Of the three lectures, the last two are the most interesting, as giving the links with the occult world even more than with the merely religious. For if Occultism is anything it is a natural science, and truly in line with the most exacting code of ethics and love of truth. To find as great a mind in physics, as Dr. Millikan is known to be, also willing to try and establish a bridge between those facts and the facts of religion, if any, is most encouraging. It puts the atheist in his proper place.

The learned author does not mince matters. We read, "There are two sorts of dogmatists in the field of religion. One calls himself a fundamentalist; the other calls himself an atheist . . . Each asserts a definite knowledge of the ultimate which he does not possess . . . Each is, I think, irrational and unscientific." This marks the whole book. It is this attitude that makes us join with the author in saying that "the supreme question for all mankind is how it can best stimulate and accelerate the application of the scientific method to all departments of human life." But we fear that Dr. Millikan is of the small minority that is always in possession of the great, full, view. It is in the majority that the danger lies, for either fundamentalist or atheist would gladly sweep away the scientist of Dr. Millikan's stamp, together with the occultist.

Dr. Millikan sees this world of physics changed, from a dead thing to "a changing, evolving, dynamic, living organism." His definition of true education should be written down in every teacher's notebook; it is "in a word, to enable one to estimate correctly his own place and that of his contemporaries in the ever-expanding ocean of knowledge."

The third lecture deals with the *Evolution of Religion*, and is an excellent epitome of the bases of ethics, etc. He finds religion itself a proof of evolution. He says: "The God of science is the Spirit of rational order, and of orderly development. Atheism as I understand it is the denial of the existence of this spirit."

One could gladly go on quoting. Thanks to the author for taking us all into his confidence, the book is very refreshing.

A. F. K.

The Call: a Drama in two acts, by Louis C. Henderson. (The C. W. Daniel Company, London. Price 3s. 6d.)

This slender play holds more of promise than of achievement. Mr. Henderson himself defines his limitations in a note: "The study of the problems of Life after Death is still in its infancy, but it is destined, I am sure, in the near future, to be transformed to something more definite." Fragmentary and indefinite necessarily at this stage of knowledge must be the glimpses of life on the astral plane, about which he weaves his slight plot.

Marioca is one of those who have heard the call of "Immortality," as Mr. Henderson designates the life beyond the physical. No longer deeply interested in earthly affairs, this dreamy figure oftener and oftener finds her way at night into the "astral zone," and brings back memories through dreams of Æolus, the spirit of the Night, her guide and lover there, and of the subtle sights and sounds to which he opens her eyes and ears. He sends her "the call" to follow him to release from "sleep" and into the "light of the night and the sounds of the silence". Answering at first timorously, turning back at the sound of the voices of her father and lover of the physical plane, she finally leaves her body altogether at a sign from Death, to follow where her dreams take her.

Her diminishing vacillation between the call of the earthly and of the other-worldly anticipate very probable experience and carry conviction. Her certainty as to the fact of the astral realities,

her vagueness as to what and where they are; her fears of the unknown and her growing confidence in her unfamiliar surroundings; her whole response to her astral guide and her partial response to her earthly lover; her mind's longing for other spheres and her body's gravitation to the earth life: this conflict is very simply but very normally presented. We believe in Marioca's experience. We may even accept as probable the fragmentary sights and sounds of the other plane—the group of agonizing souls of suicides longing for release from their living death, the night spirits dancing and singing their joy. But to put these glimpses into dramatic form calls for more economy of material, more effort to tie them into a unified whole than Mr. Henderson has employed. The drifting, unrelated fragments add perhaps to the nebulous atmosphere of the play, but confuse the issue. One is led to expect a theme concerning suicides after death, for instance, to no purpose.

Similarly, the theme that "sorrow is the price of immortality" is planted, so to speak, but bears no fruit, unless it was for that purpose that the epilogue was added. This addenda shifts the interest from Marioca to her earthly lover and his life subsequent to her death—an event which has opened his eyes to the fact that he loves another. The death of his new love and his thirty years of waiting to join her have revealed to him the reality of immortality. This is probably the exemplification of the "sorrow as the price" theme—but it is another play.

However, Mr. Henderson has set down in dramatic form a few impressions of fuller than physical living. In doing so, he is a pioneer and as such his endeavour is significant. The expansion of consciousness with which he endows the heroine, the inclusion of another plane of existence in the settings, and of non-physical and non-human characters among the "living" figures, the use of poetry, song, music, dancing and symbolic colour: all these are elements of non-realistic, but nevertheless real, drama, towards which it is encouraging to find a dramatist turning his attention.

W. C. H.

Voices from Within, by Rai Sahib Gobin Lal Bonnerjee. (Jitendriya Bonnerjee, Calcutta. Price Re 1-4.)

A little volume of convenient size to fit the pocket, and strongly bound, containing fresh drops of wisdom plainly distilled out of actual living through a well rounded mind and a lucid soul. Some are bits of worldly wisdom said with pleasing skill. Others show deep spiritual insight. In many instances the English is unusually felicitous. Surely this is good worldly wisdom: "Never try to please anybody; your efforts will displease him. Simply love him, and please yourself". Deeper is the meaning of these: "The present moment is the adjustment of the eternal past and the eternal future"; and, "The highest perfection of love is to love all living beings, and to find your Love in every one of them".

E. S. C. H.

The Cancer Mystery Solved, by Dr. A. S. McNeil. (The C. W. Daniel Company, London. Price 3s. 6d.)

In this book the author contends that the rôle of the nervous system in cancer production has been overlooked and that the method of experimental research on animals has proved a failure. He claims to throw fresh light on this scourge of civilization.

After summing up the present state of knowledge, he takes up the study of cancer as a variety of tumour. He then depicts the predisposing conditions of cancer growth. This and a later chapter on the injunction of vaccines and serums are in our opinion, the best chapter in the book—though they may somewhat offend orthodox medical opinion.

The author summing up, writes: "We see that an important precedent for the appearance of cancer is general poisoning or sensitisation of the body-tissues, which is exactly what we have been creating since 1854, when vaccination was made compulsory by law."

He suggests the possibility of the diminution in the death rate due to smallpox to causes other than the usual.

The whole book is very suggestive and original and will repay perusal. Probably it will benefit the laymen and unprejudiced medical men more than the dogmatic medical expert.

M.

Sunlight (Vihamina) Food, Fruit, Dishes and Raw Vegetables, by M. Bircher-Benner, and Max E. Bircher. (The C. W. Daniel Co., London. Price 1s. 2d.)

In this booklet the advantage of uncooked food is pointed out; the way how to prepare it is described and tables of diet are added; the fruit and vegetables mentioned are obtainable in the West.

Healthy Childhood, by Jessie R. Thomson. (The C. W. Daniel Company, London. Price 3s. 6d.)

This small book is full of useful suggestions to the mother, prospective mother and to all those who may have to do with the bringing up of small children. Vegetarians will find it a helpful book to recommend to the mother with a family who though willing to try a vegetarian diet for the children, does not know what to give as a substitute of meat. Food tables are given for the infant up to adolescence.

L.

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

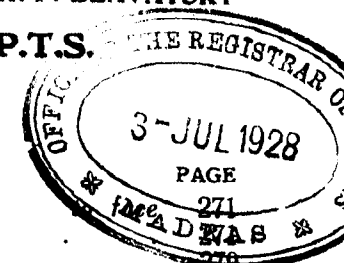
Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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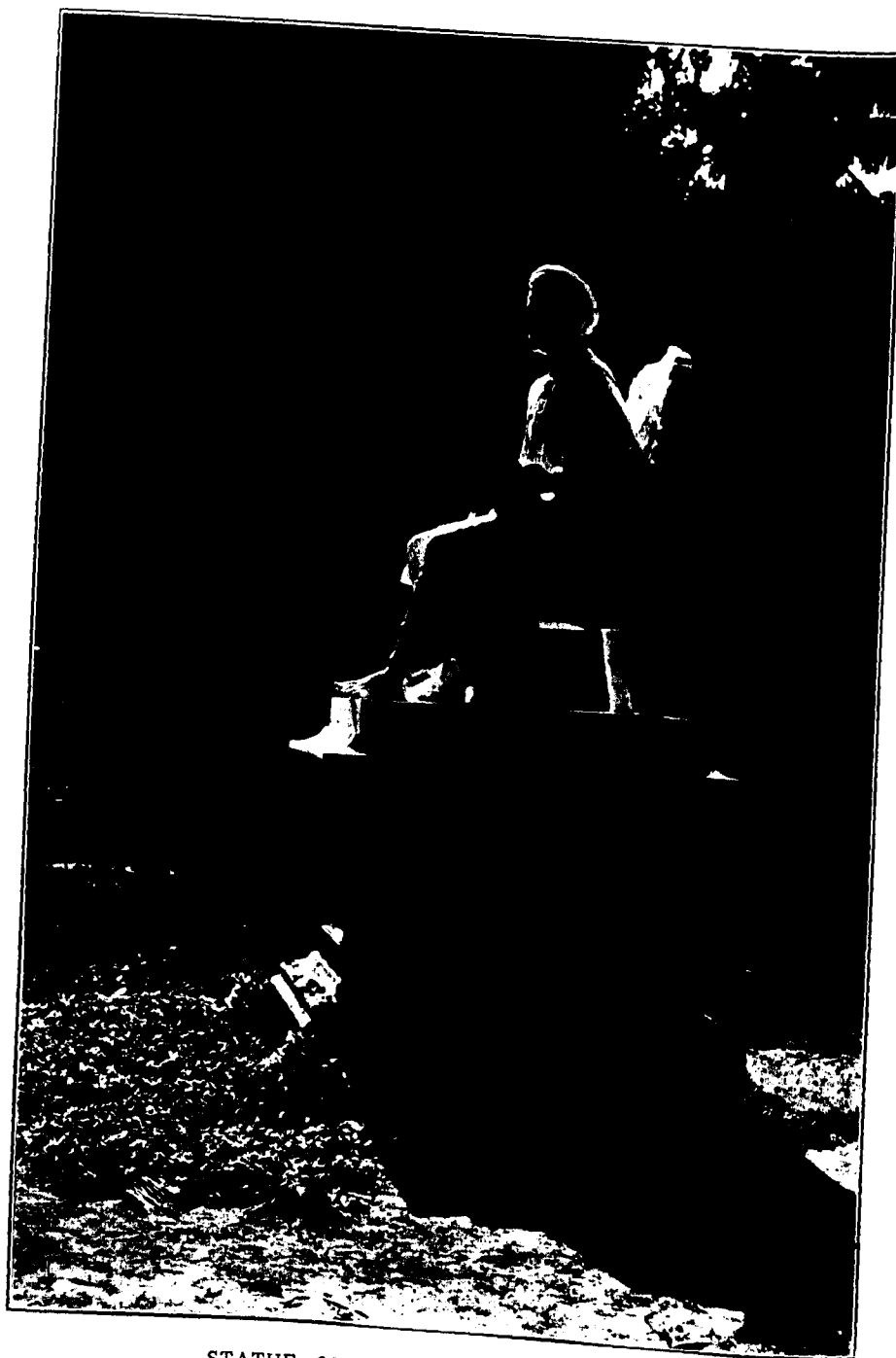
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STATUE OF DR. SUBRAMANIA AIYAR



ON THE WATCH-TOWER

WILL the readers of *The Theosophist* be as glad as I am to see the old cover back on our Magazine, improved, I think, by the coloring? Please like it, readers dear, for our H.P.B. is glad to see once more the old familiar eastern palms, and the naughty little bit of prickly pear, looking rather surprised to find itself once more in its old place. And it is rather nice also to have in this number the reprint of an article in *Lucifer*, when H.P.B. was its sole Editor, "A Vision of Music," foretelling the coming of the World-Mother, recognised as the Shakti, the Power of God, imaged in Hindūism as the feminine side of the Trimūrṭi—the three Images—of the Divine Manifestation for our World, the Hindū equivalent of the Christian Trinity—Pārvaṭī, Lakshmi, Sarasvaṭī. Only in Christianity the Madonna is regarded as the Mother of Jesus, the incarnation of the second Person. It is rather a strange co-incidence that the Gospel story has in it the "three Maries," the "Holy Women" who were the devoted followers of the Lord, faithful through His murder, and one of them the first to greet Him on His re-appearance.

* *

In Eastern faiths this recognition of the feminine side is not confined to Hindūism. The wonderfully compassionate Kwan-yin of the Chinese represents this Ideal of the Perfect

Woman. And in this, the coming of the Women's Age, inevitably demands the recognition of that duality which in the West, to-day, leads so many in the Women's Movements to speak of "God" as "Father-Mother".

But the "find" of the *Lucifer* article was quite unsuspected by me, and I did not know, when *The Madras Mail* scornfully announced "Mrs. Besant's new fad," that this confirmation from 1889, before my membership in the Theosophical Society, was lying in wait for me to outstretch a helping hand from the past, the hand of the great Messenger from the White Lodge, who brought me "out of darkness into Light" by her wonderful *Secret Doctrine*. When the World-Mother spoke to me, and spoke of "our blessed Lord" now in the world, it was a glad surprise, and linked together, as with a golden clasp, the Kingdom of Happiness proclaimed by our Krishnaji, and the all-embracing Compassion of the Divine Motherhood. Slowly will come this complementary work, calmly, serenely, the revelation of the true place of Woman in the coming civilisation, not as the rival of man, but as his comrade, his friend, the other half of Humanity, the two representing the Human Being. Of these will be born, as they reach their fuller evolution, the Buddhas and the Christs of the future, as a Master prophesied in the early days of our Society.

Exquisite taste is evidently to be one of the characteristics of Rukmini Devi's work in the world. The Magazine, simply entitled *The World-Mother*, is a gem of beautiful production, and we may well feel proud of the Vasantā Press for its work. The cover is blue, as is the ink, and two conventionalized lotus-buds are its sole adornment. The frontispiece is a

picture of Lakshmī Devī in the heart of an open lotus-bloom, and the delicacy and beauty of the Face of the Figure in its centre, are truly Indian. It is taken from the original picture in water colors, by Promode Kumar Chatterjee, now in the collection of the Jagan Mohan Chitrashāla, Mysore. Lakshmī Devī, we are told in a note intended for non-Hindūs, is the Devī "of Good Fortune," one of the beneficent aspects of Cosmic Motherhood. Careful examination will reveal unexpected details, and the lotus is described, in its treatment, as "a perfectly accomplished feat of great daring". Then is given the accepted Invocation to the World-Mother:

We bow in homage and adoration

To the mighty and glorious Hierarchy,

The Inner Government of the world;

And to Its exquisite Jewel,

The Star of the Sea,

The World-Mother.

The letter-press of this first number consists of an article by myself, or rather the report of a sermon given in the Church of S. Michael and All Angels, on the Festival of the Annunciation, March 25, 1928. This follows "the Watch-Tower". It contains the statement that Shrimati Rukmini Devī has been chosen to lead the movement for the uplift of Motherhood to its rightful place in the Life of the Nation. It is fitting that for this movement, as for that which is the mission of Him whom the World-Mother calls "Our blessed Lord," an Indian body should be chosen. Only in India can be found the pure unmixed descent of Āryan blood for thousands of years, marked by the

wonderful delicacy of the physical body, the utter purity and impersonality of the emotional nature, and the subjection of the mind to intuition, of Manas to Buddhi. Everyone recognises the value of race in the animal kingdom, but modern Democracy resents it in the human; none the less are the laws of Nature inviolable, and there is no such fact in Nature as the loudly proclaimed "equality" in the modern tripling of the "Rights of Man". Here, as everywhere, man has to learn: "It is hard for thee to kick against the pricks" of natural law.

The second article is "The Call of the World-Mother," to which is prefixed an explanatory note by myself, as to the meaning of the term, World-Mother, and as to the "mechanism"—if one may so call it—of the translation of statements made in the higher worlds—wherein words, as we know them, do not exist—into the vocabulary of the transmitter. I hope that this may be useful, as to the general principles concerned, to many students, who are often puzzled by discrepancies of words; they forget the warning: "The letter killeth." The last item is a poem by Rukmini Devi, addressed to the World-Mother, written down over a year ago.

But it must be fully recognised that neither the belief in the coming of the World-Teacher, nor that of the manifestation of the World-Mother, has anything to do with binding the Theosophical Society, merely because on the temporary President has been conferred the great honor of being the mouthpiece by which these facts happen to be voiced. I say this, because many of those who are opposed to me constantly try to foist my individual opinions upon the Theosophical Society, and then assail what they are pleased to label neo-Theosophy. The Society is no more committed to my opinions than to those of any other member of the Society, nor

does the fact that I am the President deprive me of the liberty of thought that belongs of right to every member.

* * *

European Theosophy promises to be very busy this summer. The Belgian National Theosophical Society holds its Annual Convention in Brussels, before the European Federation, on July 28 and 29, and I hope to arrive there on the 27th. The European Federation meets in Conference at Brussels, probably on July 30 and 31, and I hope to be present at its meetings. That is followed by the Conference of the Theosophical Order of Service, which has become so well organised and so widely spread under the energetic guidance of its Chief Brother, Max Wardall. It meets on August 1 and 2 in camp.

* * *

After that comes the well-established and happy Camp at Ommen: arrivals on August 2, August 3-9 Camp, departures on August 10. There thousands of the world-wide Order of the Star will gather round their beloved Chief, our Krishnaji, and will be bathed in the wonderful magnetism which flows from the indwelling consciousness of the World-Teacher, who has, in the Christian phrase, by the "taking of the manhood into God" come among us once more on "My visit to your world". Happy are they who will there gather. But it was said aforetime: "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

For physical sight often deceives, and its testimony is challenged by the mind. But the inner sight of the Spirit in us pierces through all illusions, and recognises unfailingly its Superiors in Manifestation. Again to quote from His last visit, in answer to the flashing reply from a disciple: "Blessed are thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

That Father in each of us is the Monad, the fragment of Divinity in the higher world: in the lower, we call it the Intuition, the "Tyrant" who must be obeyed, of whom Krishnaji speaks so often, whom each man must hear for himself.

* * *

I have very great pleasure in stating that I have just—May 23—signed the Charter of our 43rd National Society, that of Greece. Last year, I met some Greek delegates in Paris, who came there to give me a beautiful cloak, lovingly embroidered for me by some Greek lady members. I hope that on one of my journeys to Europe, I may be able to visit Greece, and tread the sacred soil which gave to the world so many of its greatest thinkers.

* * *

"Weeks" for Students have become very favorite institutions, and I hear of them lately from England, from Wales. Bishop Wedgwood does great service in such gatherings, from his great knowledge of Christian literature and his sympathetic insight into temperament and character. A long week, from the 11th to the 20th of May was held in Cardiff, with Mr. and Mrs. Hodson, Mrs. Margaret Jackson, the new General Secretary for England, and Captain and Mrs. Ransom as the leaders. Some public lectures were also given in Cardiff, in connexion with this gathering. When this is done, it is not only the students who benefit, but also the neighborhood in which the "week" is held; the mental atmosphere is filled with Theosophical ideas, and the lecture makes the ideas articulate for brains already prepared to welcome them.

* * *

I make a very special appeal to those readers—and to those readers only—who believe me when I speak of the Hierarchy. The work that I am doing for the Freedom of

India, and her being accorded Dominion Status in the Federation of Free Peoples linked together by the British Crown, is work which is part of the Great Plan, and is desirable for the welfare of the world. It may be checkmated by the Lords of the Dark Face, and grave mischief will follow in that case. The struggle between the Brothers of the Light and those of the Shadow is part of evolution, and builds up the Will in man, finally determined unshakeably to Good, and this struggle must continue until the work is complete.

* * *

We are glad to record the great activity which our old colleague Mr. Fritz Kunz is showing in the United States. The report says:

At the invitation of the North-west Federation of Theosophical Lodges, Fritz Kunz undertook a special campaign of an interesting sort in Seattle, Tacoma, Spokane and Vancouver. The Seattle period of eight weeks has just closed and a report will have some value to Theosophical workers.

In Seattle (Wash.), he lectured to twenty different organisations covering practically the field of work in Seattle. He gave India a prominent place in his lectures, and must have done much to shew her value to the world. Some of the addresses were broadcasted, but in Seattle itself the audiences totalled 5,135 persons. Much new ground was broken. He then visited Tacoma, where nearly 8,000 persons attended the lectures. I warmly congratulate him on his great success, but am not surprised, for his lectures are racy and are enlivened by many humorous touches.

THE POSITION OF WOMAN

A Sermon delivered in the Liberal Catholic Church at Adyar

BY DR. ANNIE BESANT, P.T.S.

One of the most marked changes in the world of to-day is the fashion in which the women of the world are coming to

the front. In the West it has been rather a matter of struggle. In the East the women of India have quietly taken what they have felt to be their natural place in the Nation as embodying the Shakti, the Power of God. There is no more difficulty for any Hindū in recognizing the divinity of woman than in recognizing the divinity of man. Both are necessary for the evolution of Humanity, and to ignore either is to throw civilization out of joint.

In the Scriptures of the world man and woman, as regards divinity, are equal, the two sides of the divine manifestation. In the Hebrew Bible we find the remark that God "created man in His own image . . . male and female created He them". In the ancient Scriptures of the Hindūs we find exactly the same thing declared—that the creative aspect of God divided Himself into two, the masculine and feminine sides.

In the civilization of the West a very strong claim is being made for the recognition of women in their right place. The same idea can be more vigorously emphasized in India, since here the sacred function of Motherhood has received what we may almost call its apotheosis, its highest place; the reverence paid to Motherhood in India is unrivalled in the whole world.

The coming civilization will be one in which the position of Motherhood will be fully recognized. This recognition will spread all over the world, but the great movement for it has to begin in India, because in India the sanctity of Motherhood has ever been understood, and the Mother side of the Self has here its natural place—not of rivalry, as too often in the West, but as the other half of Humanity. The coming civilization will have this mark; Motherhood will take in it its rightful place in the National life. For from the mother comes the

body, the nutrition, the building up of the children of the Nation; therefore the mother should be surrounded with the tenderest of care, with the gentlest of reverence.

And this great movement in India, coming directly from the Divine Motherhood of the World-Mother, cannot be strange to the Indian mind, for, as She said just now to me: "You have been worshipping Me for many, many years, for Durgā and Lakshmī and Sarasvatī are aspects of the Trimūrṭi in Its feminine manifestation, and it is the power of Those that I embody as the World-Mother." For there is only one World-Mother, as there is only one World-Teacher, and inevitably the relationship of the World-Mother and the World-Teacher is of the closest and the tenderest nature. The World-Mother speaks of the World-Teacher as "Our blessed Lord," recognizing His lofty place. And the World-Mother stands out as the representative of womanhood in its highest function, the function of the mother.

Now Motherhood as a National vocation has not been acknowledged in the West, and it is a little strange that in the Constitution of the German Republic we meet for the first time the National recognition of Motherhood and of the duty of the Nation to the mothers of the Nation. That is to be one of the notes of the future, and the great movement for it is to begin here; for all the great religious movements have come forth from the East.

It is at this time, in connection with the same forward stride of civilization, that the World-Mother, known by different names in different faiths, is coming forward to take Her special place as the Mother of the World, to be recognized publicly as She has ever been active spiritually. Hers is the tender mercy that presides at the birth of every child, whatever the rank or place of the mother. The sacredness of

Motherhood brings Her beside the bed of suffering. Her compassion and Her tenderness, Her all-embracing Motherhood, know no differences of caste, colour or rank. All, to Her, are Her children—the tenderest of all human movements and, because the most compassionate, the greatest power in the civilization.

It is a constantly-repeated phrase that every great man had a great mother. But while the great man is admired and honoured, she who gave him his physical body is often forgotten, treated with disregard and disrespect. The coming Age is the Age of Motherhood, and it is in the fitness of things that an Indian woman should be chosen to lead that world-wide movement.

While I am asked to speak of this, it is not I who will be the leader of that movement. It will be Rukmini Arundale. It was for that that she was chosen; for that she was cared for through her (as yet) short life on earth. It is she who is chosen by the World-Mother to spread through India and the world this recognition (which has been partly overlooked by western thought) of the sanctity, the greatness of Motherhood in all its varied aspects; and it is well that such a movement should be led by an Indian woman, selected for this splendid work. I have known her for many years; I have wondered at the utter absence of all that we know as personality in her. Even as a young girl she cared practically nothing for the things that young girls like. She is worthy of her great mission in the world; and it is appropriate that the announcement of that mission should be made on the World-Mother's Day (March 25th), that Her presence should be with us here, as it is—that Her blessing should rest upon the real starting of this great work for the world.

Wide as the world it will be; great as the Divine Power it will be. The West is ready for it, for it recognizes the power of woman, and the corrective that is needed there is that woman is not man's rival, but the other side of God; that marriage is a holy Sacrament, the great union of the Divine Nature in man and woman by which Humanity is created and evolved. And so, because I am concerned in many movements for the helping of the world, I have the great privilege, here on this birthday of a new movement, of telling you the joyous news. It is the Festival of the Annunciation in the Christian Church, therefore naturally the day which may be chosen in this Christian church for the announcement of the work that here begins. Among the Hindūs and the Pārsīs they recognize the place of the woman as Shakti, the Divine Power.

For this reason this women's movement is started in India; for this an Englishwoman, married to an Indian, and an Irishwoman (which is the next thing to an Indian) have been working for the uplift of women in India. The Indian woman is now taking her rightful place, and where she takes her place the Indian man inevitably follows, for he knows her as the Power of God. And this great movement for co-operating with the work of the World-Teacher will be the feminine side of the work for the uplift of Humanity.

I count it as the greatest privilege of my life to have been ordered to announce and prepare for the coming of the World-Teacher; and that is crowned when I am bidden to-day to announce the complementary movement, the movement of Motherhood, which will appeal, I believe, to the hearts of the Nations, whether they belong to the East or the West.

There is a great Spiritual Being who represents the feminine side of Divinity in a concrete form—the Ideal

matter of such moment as this, and we can do that only if we, at least to some extent, understand it first ourselves.

I may perhaps be permitted to add my little grain of personal testimony to the assurance given to you by our Outer Head. She says: "I accept this Message, because I have my own knowledge." A statement made to us by our Outer Head needs no confirmation from any one else; yet I think it my duty to say that I also have my own knowledge on that point; I know personally of the existence of this most loving and glorious Lady of Light, and I know that this Message conveys Her wish and Her intention. It seems to me that it offers us a wonderful opportunity of doing an additional piece of work for mankind, of being useful to Humanity in a new way. It would be a thousand pities to neglect that opportunity.

Bishop Arundale suggests another aspect of Her work. He writes to me: "The World-Mother, as the Queen of the Angels, the Head of that great kingdom of evolution, will draw that kingdom into harmonious relationship with the human kingdom, so that She thus co-operates with the advent of the Seventh Ray, during the reign of which bridges will be built between these two kingdoms." More will be written on this subject later.

C. W. L.

THE LADY OF LIGHT

(WRITTEN BY GERALD MASSEY FOR *LUCIFER*, 1887)

STAR of the Day and the Night!
Star of the Dark that is dying;
Star of the Dawn that is nighing,
Lucifer, Lady of Light!

Still with the purest in white,
Still art thou Queen of the Seven;
Thou hast not fallen from Heaven,
Lucifer, Lady of Light!

How large in thy lustre, how bright
The beauty of promise thou wearest!
The message of Morning thou bearest,
Lucifer, Lady of Light!

Aid us in putting to flight
The Shadows that darken about us,
Illumine within, as without, us,
Lucifer, Lady of Light!

Shine through the thick of our fight ;
 Open the eyes of the sleeping ;
 Dry up the tears of the weeping,
 Lucifer, Lady of Light !

Purge with thy pureness our sight,
 Thou light of the lost ones who love us,
 Thou lamp of the Leader above us,
 Lucifer, Lady of Light !

Shine with transfiguring might,
 Till earth shall reflect back as human
 Thy Likeness, Celestial Woman,
 Lucifer, Lady of Light !

With the flame of thy radiance smite
 The clouds that are veiling the vision
 Of Woman's millennial mission,
 Lucifer, Lady of Light !

Shine in the Depth and the Height,
 And show us the treasures olden
 Of wisdom, the hidden, the golden,
 Lucifer, Lady of Light !

The Fifty-second Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

Once more from the Chair to which you re-elected me for the third time in 1921 I bid you a warm and glad welcome to the Central Headquarters in the physical world of our Masters' Theosophical Society. We have come to the last half-year of my term of office, and I render to you my Report of the ever-spreading activities of our beloved Society. But you will join me first in our annual invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality :

May Those who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on earth ; may They ever guard it by Their Power, inspire it with Their Wisdom, and energeise it by Their Activity.

The Coming of the World-Teacher

The outstanding event of the year for those of our members who believe in the Hierarchy and in its immemorial relationship with our world, is, of course, the completion of the long preparation for the Coming of the World-Teacher, beginning in 1909, by His own announcement that He had chosen the body of one then a child, which, if he should prove to be worthy of the choice when he grew to manhood, He would use "on My approaching visit to your world". Shortly after that statement the child came to Adyar with his father, a widower,

and his younger brother. The two young boys were made my wards, and after some difficulties, I sent them to England and they were privately educated there. When the time was ripe, the special preparation of the body took place in California and Italy, and finally in Holland, where in August of the present year, 1927, such part of the consciousness of the World-Teacher as could manifest within the limitations of a human physical body descended and abode in him, taking up the human consciousness into wondrous association with the Divine Life. I, who have known him from a little child, and have served him to my utmost ability, now have become his devoted disciple and still serve him wherever I can.

The Society has suffered two great losses, one by the calling Home of Dr. Mary Roche, who suddenly passed away from heart failure on board ship, travelling in the same vessel with our little party. The second, by the call which came to Sir T. Sadashivier, the noble retired Judge of the High Court, Madras, who had consecrated all his time, after he had left the Bench he adorned, in visiting the villagers of the Presidency, in the company of his devoted and able wife, teaching them in their own vernacular Hinduism in the light of Theosophy, and using his high intelligence to purify and broaden their faith.

I mentioned last year that the externalisation of our First Object in the practical manifestation of the Fellowship of Faiths had been advanced by the foundation in the United States of a similar movement, started there within a few weeks of our own Convention; I may add that this year in London the pioneers of that movement visited England, and held two very successful meetings in the City Temple, London, a famous Nonconformist building, rendered illustrious by the names of Moncure D. Conway, Mr. John Robertson, the Rev. Mr. Campbell, and others. It has ever been a centre of light and leading. Two very successful meetings were held there in the early summer and autumn; in the first, each speaker expounded his own faith; in the second, he spoke on what he regarded as the most valuable characteristics of Christianity. A London journal made the quaint remark that in many places of worship we heard attacks on other religions, but never before had been heard appreciations of different religions by each other.

The World-University, the synthesising aspect of our Second Object, has continued its unobtrusive and useful work in its three centres

in Adyar, London, and in a considerable group in Java. A new centre in Holland has been opened, and one in France. The writing of textbooks is going on. Dr. Cousins is still the ever-active head of the studies, and his energy seems to increase every year. His cultural work is most useful, especially in the prominence he gives to the wonders of Indian painting and sculpture. Mrs. Cousins adds her remarkable powers to the uplifting of music in Madras.

The preparations for the Revival of the Mysteries, the practical side of our Third Object go steadily forward.

Our International Lecturers

Fruk. Dijkgraaf, who had resigned from the General Secretaryship of the Netherlands Section after years of most efficient and devoted work, has been appointed one of our international lecturers for Dutch, German and English-speaking countries. Also, for the same area, I have appointed Mr. Vigeveno, who is doing specially useful service in Germany. Such lecturers from abroad give a great impulse to Theosophical activities in other countries, and often remove misconceptions due to ignorance.

Adyar Day

Once more we have to express our grateful thanks to Mr. Fritz Kunz and Dr. Ernest Stone for the exercise of their organising talents on behalf of Adyar Day.

The Auditor's Summary shows that

Adyar received in 1924	\$ 1,711.64
" " " 1925	\$ 5,071.13
" " " 1926	\$ 6,800.00
" " " 1927	\$ 7,000.00
	\$ 20,582.77

Truly a noble gift to the Headquarters from a single Section. The clerical and other work has been done by voluntary helpers, with a single exception, due to the heavy work for the Order of the Star

done by Dr. Stone. The little notice sent mentions that the idea originated with Mme. Manziarly, and was taken up by Mr. Fritz Kunz—that tireless worker—for the United States. The Committee, in addition to these two, has been: Mary S. Rogers, Alma Kunz-Gulick, Harry J. Budd, Anna M. Brinkley. May I once more pay the tribute of thanks to all who have so helped “Our Masters’ Land”.

The U.S.A. Headquarters

We must warmly congratulate the General Secretary and the Theosophical Society in the United States, on their great achievement of completing their Headquarters at Wheaton within a year; I laid the foundation-stone last summer (1926), and the building and gardens were opened this year. Dr. and Mrs. Arundale, who were the guests of honor at the Convention of this year, speak enthusiastically of the beauty and convenience of the new Centre.

Dr. and Mrs. Cousins

These tireless workers, one of whom is the creator of the Brahma-vidyashrama, and the other the founder of the Indian Women's Association, are leaving for a tour round the world, that will take about a year and a half. Dr. Cousins will give a course of lectures at Yale University and at the University of Tokyo, and who knows at what others. We shall miss them badly, but they have promised to write for *New India*, and, I hope, also for *THE THEOSOPHIST*. This last note does not belong to what is now last year. But thanks to the speech being late in appearing, I shamelessly insert it here, in the proof.

Charters up to the end of 1927

The number of Charters granted from the commencement of the Society to the end of 1926 was 2,519. In 1927, 89 new Charters were granted, raising the number to 2,608. 6,538 diplomas to new members were issued, being 305 more new members than in 1926.

Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	262	8,520	1,807	
2	England ...	161	5,150	672	
3	India ...	438	6,216	1,108	
4	Australia ...	33	1,562	177	
5	Sweden ...	43	1,094	37	
6	New Zealand ...	19	972	71	
7	Holland ...	46	2,832	311	
8	France ...	81	3,456	420	No Report
9	Italy ...	38	548	—	
10	Germany ...	42	801	223	
11	Cuba ...	35	620	254	
12	Hungary ...	14	319	57	
13	Finland ...	23	618	43	
14	Russian T. S. outside Russia ...	12	200	—	
15	Czecho-Slovakia ...	7	96	—	
16	South Africa ...	13	489	96	No Report
17	Scotland ...	32	783	63	
18	Switzerland ...	10	162	—	
19	Belgium ...	12	420	70	
20	Dutch East Indies ...	30	2,028	286	
21	Burma ...	6	235	43	
22	Austria ...	10	441	92	
23	Norway ...	10	261	19	
24	Egypt ...	—	—	—	
25	Denmark ...	12	614	94	
26	Ireland ...	7	114	10	
27	Mexico ...	29	341	24	
28	Canada ...	22	503	45	
29	Argentina ...	19	385	34	
30	Chile ...	16	261	44	
31	Brazil ...	25	500	22	
32	Bulgaria ...	8	201	35	
33	Iceland ...	8	366	64	No Report
34	Spain ...	8	340	—	
35	Portugal ...	18	305	42	No Report
36	Wales ...	11	331	48	
37	Poland ...	18	343	—	No Report
38	Uruguay ...	12	166	34	No Report
39	Porto Rico ...	12	384	—	
40	Rumania ...	22	170	30	
41	Yugoslavia ...	10	143	13	
42	Ceylon ...	9	109	35	
	Non-Sectionalised Countries ...	10	548	85	
	Canadian Theosophical Federation ...	21	—	—	
	Federation of the Lodges of the T.S. in Egypt ...	8	203	23	
		5	67	7	
	Grand Total ...	1,679	44,217	6,538	

¹ This number includes 109 Lodges and 980 members and 299 new members of the All-India Federation of Young Theosophists
² See below for statistics

United States. A remarkable advance is reported, the visit of the President being credited with the bringing back to the Society of a large number who had dropped out. The net gain in membership for the year is 639. The event of the year is the finishing and dedication in August of the new Headquarters building at Wheaton. The work of placing literature on Theosophy in public libraries reported last year has been carefully carried on. Three hundred libraries were thus supplied. The Theosophical Press shows an advance on last year. Increased interest in Theosophy by young people is reported.

England. New members numbered 672, thus wiping out the deficit in the number of enrolments in the previous year. The President was in England for several months and presided at the Annual Convention in June. At this Convention a resolution was passed expressing the desirability of having a European Congress annually or biennially. (This has been adopted by the Council of the European Federation, which has decided to have a Congress annually in some European country.) Dr. Arundale and Shrimati Rukmini Devi, Mr. J. Krishnamurti and Bishop Wedgwood were also present at the Convention. In June I delivered a series of lectures in the Queen's Hall on "The New Civilisation," and Mr. Jinarajadasa lectured in the same hall on "The Divine Vision".

I was happy to be able to dedicate the fine and commodious new premises of the Manchester Lodge on July 5. Bayswater (London) Lodge has made a new departure in forming an Art Group to draw together those members who are artists and art-lovers, and to stimulate and encourage the presentation of Truth as Beauty. Interesting dramatic performances have been given under the auspices of this Lodge. During the year nearly a hundred special courses of lectures were delivered in connection with various Lodges and Centres. Students' week-ends were held in a number of places.

The General Secretary visited the United States of America for a lecture tour, and he records his happy recollections of the kindness shown to him by the American members.

The work of the Theosophical News Bureau in England goes on.

India. A spirit of alertness and increase of life are reported. Dormant members have decreased by half. Membership stands at 5,536, a considerable increase on last year. Educational work in connection with the Section is winning increased recognition, and is beneficially influencing general education, especially in regard to the treatment of children in schools. The work for the uplift of Indian women is progressing, and brings an added strength to the Society through the co-operation of women and men in the work of the Section.

The All-India Federation of Young Theosophists received charters for 11 Lodges during the year, making a total of 63 chartered Lodges, with a regular membership of 2,034 and 84 associates. Organised activity has been particularly evidenced in Maharashtra, the United Provinces, Gujerat and Kathiawar, also in the Madras area where local Federations are being formed. The Lodges have been active along cultural and social service lines, and yeoman service was rendered to the victims of the floods in Gujerat.

Australia. This virile Section sets a pace all its own. The broadcasting station 2GB has a splendid record of work, and its field of usefulness is growing. It keeps its programmes up to a high standard and caters specially for children. Through this wise general appeal the prejudice against Theosophy has largely broken down. Bishop Leadbeater has twice spoken over the radio with great effect. Australia has given an example to the whole Society in the raising of funds for work. It shows confidence in age by giving Bishop Leadbeater youth to train and a place to train them in, and it shows its confidence in youth in having the youngest General Secretary.

Sweden. Thirty-seven new members were admitted during the year. The Theosophical Bookshop supplies the public with books on all kinds of idealistic subjects. I presided at the Convention in August.

New Zealand. The General Secretary, touring as National Lecturer, reports steady progress, and notes the enthusiasm and devotion of many small country Lodges. There is an increase of 71 members. The various movements connected with the Section are all working harmoniously. A group of visitors from Australia helped to make the Convention a great success.

The Netherlands. The General Secretary has been released in order to work up the European Federation and its Congress in Brussels

next summer. The new Headquarters building at Amsterdam is nearing completion. The National Council will share the building with the Amsterdam Lodge. The Theosophical Order of Service has done much good work. The Young Theosophists have now 11 local groups. The central office in Utrecht does both national and international work. The members carry on meditation, study and action, and are earnest and reliable.

France. France reports a year of steady progress. Eight new Lodges have been established, and there has been a net gain of 198 members. Three Lodges are dormant. Mr. Jinarajadasa presided at the Annual Convention, and his lectures were a source of much inspiration and strength. Work of outstanding importance is being carried on by the publishing department. Many books have been produced and sales are steadily increasing, much to the satisfaction of the General Secretary, who regards this as one of the best means of propaganda among the educated public. A branch of the Theosophical World-University Association was founded.

Italy. Italy sends no Report.

Germany. Germany reports the formation of 13 new Lodges and a stirring of new life and enthusiasm largely through tours by Mr. Jose Vigeveno of Amsterdam and Mr. John Cordes of Vienna. Deep gratitude is expressed for his self-sacrificing labour, and the Section has appointed him its National Lecturer. I presided at the 25th, semi-jubilee, Convention in Hamburg. My public lectures at Hamburg and Berlin will be published by Mr. Pieper who continues his useful activities in this line. Lack of funds and lecturers have greatly hampered the Section's work, but this year sees it once more firmly established, with every promise of future growth and activity.

Cuba. Cuba has a very satisfactory story to tell. She has released a whole new potential Section from her ranks, yet remains strong and actually larger. Nine Lodges, with 234 members, branched off to form the Central American Federation under a Presidential Agent. Cuba has also been responsible for the development of the Latin American Theosophical Federation. Five Sections have joined it, and they plan a Congress in Havana in 1928.

Hungary reports that the past year has been one of the most eventful in the history of the Section. The Theosophical Order of

Service and the Round Table have been reorganised, and the Young Theosophists carry on very useful activities. The greatest difficulty to be contended against is the lack of funds, the result of the extreme post-war poverty of the Nation. French members sent a generous donation to meet the most urgent requirements, and the Theosophical Society in Wales made a gift of books. A succession of visitors, including myself, are stated to have given great help and stimulus by lectures.

Finland. I had the pleasure of flying to Finland in August. The Section is developing its work along cultural lines, and is going to erect a new Headquarters building. Mrs. Adair's visit from Adyar aroused widespread interest in Indian art, on which she lectured with original paintings as illustrations. Other activities were helped by a number of visitors, such as Bishop Wedgwood, Madame Poushkiné and Miss Naomi Magge.

Russia. The Russian Theosophical Society, whose members are, under present political circumstances, outside Russia, sends a most interesting Report. It is everywhere—Shanghai, San Francisco, and most of the countries of Europe have at least one Lodge each. Many activities are in operation, and books and a little magazine in Russian are printed. In Tientsin (China) the Lodge runs a regular popular university with evening courses. These scattered Lodges carry on a very effective work for internationalism chiefly through the General Secretary.

Czecho-Slovakia reports that the work of the year has largely consisted in efforts towards the consolidation and adjustment of the activities of the Section, rendered necessary by the secession of many members in 1925. The first Convention since the reorganisation was held in June, and an Executive Committee was elected. Financial assistance has been given to the Section by the European Federation. I visited Prague during the year. The General Secretary records help given by visitors from other Sections.

South Africa reports steady progress. Membership has increased by 90. The first Lodge building in Africa is being erected in Pretoria. Durban and Cape Town hope to follow suit. The Rt. Hon. V. S. Srinivasa Sastri, P.C., the representative of India in South Africa, has delivered lectures under the Society's auspices to

large audiences. These have helped to create a spirit of tolerance and goodwill towards Indians in South Africa. Nairobi Lodge has joined the Section, and it is hoped that a Lodge will shortly be formed in Lourenco Marques in Portuguese East Africa. A tribute is given to the good work done by Captain and Mrs. Ransom.

Nairobi Lodge, mentioned above, sends a separate Report which is interesting in its association with India in the fact that books in Urdu, Hindi and Gujarati, which are languages of India, as well as in English, have been sold.

Scotland has not much to say about numbers, but emphasises work through dramatic performances in various parts of the Section. Discussion as a propaganda activity is also being tried. The young people promise well for the future.

Switzerland sends no Report.

Belgium has increased its membership by 45. I visited the Section during the year and gave two lectures. The Section has realised a long-cherished wish in the purchase of a house to be used as National Headquarters. This was made possible by the generosity of many of the members. The Section has advanced towards the fulfilment of its ideal of spreading spiritual enlightenment in Belgium and congratulates itself on the fact that the next Convention of the European Federation will be held in its territory.

Netherlands-Indies. The most important event recorded for the year was Bishop Leadbeater's tour in November of 1926, when he visited the island Lodges on his way to Benares. This was his third visit, and as usual his presence evoked everywhere love and enthusiasm. Steady progress is being maintained in the various activities. Malang opened its new Lodge building at the Annual Convention, adding another to the large number of important Lodges who own their own premises. There are several magazines published in the Dutch, Malay and Javanese languages.

Burma records much good work and progress, also very helpful visits from Bishop Leadbeater and Mr. Yadunandan Prasad. These helped to dissipate certain shadows of prejudice on the matter of the World-Religion which had hung in the air from the previous year.

Austria reports the visits of Bishop Wedgwood and myself. Members of the Section are doing good work in other countries, and

members of other Sections, such as Mrs. Rathonyi, Miss Wanda Dynowski and Miss A. C. Bell, have paid helpful visits. An Action Lodge has been created which has taken up propaganda work.

Norway sends no Report.

Denmark reports my visit. Work is carried on in the face of difficulty and some disharmony, but the membership steadily increases. Lecturing to other societies continues successfully. It is hoped that the Broadcasting Bill introduced into the Danish Parliament will soon be passed. This gives every society which is fighting for ideals the right to broadcast, and will, if passed, enable the Danish Section of the Theosophical Society to resume its former work in this way. The Summer School continues its good service.

Ireland. This Section still labours under difficulties, mainly material. Dublin and Belfast are the principal Centres, but public work is done also in Cork and Derry, and a new Centre has been established at Coleraine. The quarterly magazine is doing good work in relating the folk-lore of Ireland to the Ancient Wisdom. English friends have helped the Section in finance and also by lecture visits.

Mexico reports that no marked progress of spread of the Theosophical movement can at present be looked for, owing to the "unfavourable political and economic conditions of the country". Nevertheless the General Secretary reports that the work has at least maintained the level of former years. Headquarters have been established in a suitable building in pleasant surroundings.

Canada reports much misunderstanding of the World-Religion and of the announcements at Ommen in 1925. There is a decrease in membership through lapses. The Toronto travelling library is doing good work. Individual members are active in the field of literature. The death is reported of the author, Michael Sherk, of Toronto Lodge, and of the essayist and musician, Francis Grierson.

The Canadian Federation of Young Theosophists has a tale of excellent work to tell along various lines. The Summer School run by Sirius Lodge is arousing the interest of non-Theosophists, and is to be a permanent organisation. The North-West Federation has purchased 26 acres of land, which it calls "Indralaya," on Orcas Island, Washington, where it hopes to establish a permanent Theosophical community and camping place for visiting members. The Federation

had visits from Bishop Arundale, Shrimati Rukmini Devi, and other well-known Theosophists. A book centre has been built up, and a magazine is in contemplation. All this is very satisfactory, and I sincerely congratulate the Federation.

Argentina reports good growth in the ninth year of the Section's life. While curiosity seekers have dropped out, new workers have come in. The bi-monthly magazine goes to all the Spanish-speaking countries. The Theosophical Library Association is particularly active, and co-ordinates all the subsidiary activities.

Chile reports general approval in the Section of the scheme for the formation of Latin-American Theosophical Federation. Much interest is taken by members in the new methods in education and the scheme for the establishment of the Theosophical World-University. The Section has benefited by the generous bequest of the greater part of the estate of Mr. M. Yuraszech, and gratitude is expressed for this.

Brazil. The General Secretary resigned owing to ill-health, but was requested to be permanent Honorary President. Mr. J. Mesquita was appointed in his place. Money is being collected to build Headquarters. Meantime roomier premises have been found. Lodges are working efficiently and steadily. A Branch of the Theosophical Order of Service has been started. S. Paulo Lodge is marked by well organised activity. It publishes a magazine and runs a Theosophical College with 280 students, some in residence. The residential section is vegetarian. The Damodar Lodge, besides doing fine propaganda and social work, runs a school for poor children. The translation of *The Secret Doctrine* into Portuguese is proceeding.

Bulgaria is progressing steadily, and her members show a spirit of unselfish service. Lecturing is the main activity. At the consecration of a Lodge's new premises (the gift of the upper storey of a house by a member) a priest of each of four different faiths (Greek Church, Muhammadan, Jewish and Liberal Catholic) gave their blessing. After the ceremony, the priest of the Greek Church mentioned how moved he was to see in this act the fulfilment of an ancient prophecy, the reunion of the faiths and the communion of the Holy Spirit. Though he was afterwards forced to deny this, it was published in all the newspapers.

Iceland announces growth and extension in all ways. The visit of the Vice-President was a great help. The number of members has doubled, and is now 366. There are three lecturers besides the General Secretary. Eight subsidiary societies, including the Young Theosophists, carry on effective activities.

Spain again sends no Report, but we are aware from other sources that there are signs of increasing activity in the Peninsula, and that two groups of students, associated with the Brahmavidya Ashrama at Adyar, are at work in Madrid and Barcelona. I hope next year will bring a cheering Report.

Portugal still finds itself hampered by political conditions, but the Section carries on a "peaceful penetration". The Fraternal League (a charitable organisation) and the National League for the Protection of Animals, movements carried on by Theosophists, are doing much useful work. The outstanding event of the year was the visit of Mr. and Mrs. Jinarājadāsa, when large audiences gathered to hear lectures on Theosophical topics.

Wales. During the year, the Section purchased its own Headquarters building for Theosophical and allied activities. A Trust has been formed to hold the property. Mr. D. Jeffrey Williams has been appointed National Organiser and Publicity Secretary. An effort has been made by the Section to establish May 18 as Goodwill Day throughout the world.

Poland sends no Report.

Uruguay reports much consolidation and reorganisation. As a result the financial outlook is better and the future very promising. New activities of the Lodges have included musical and art evenings. Members have visited the jails for juveniles. One Lodge devotes itself to visiting and aiding the sick. There is great solidarity among the Lodges, and work is laid out on seven lines, each member choosing a line: education, social affairs, arts and sciences, religion and philosophy, philanthropy, administration and finance.

Porto Rico sends no Report.

Rumania. Work here is much handicapped by the political situation. Touch is kept with isolated members who are supplied with books by the Bucharest Lodge. Transylvania hopes for recognition as part of the Section in order to get permission to meet. The growth in

this district is admirable. Strong Lodges have developed from the parent one. The Section has a difficult work in bridging the gulf between the various nationalities and cultures.

Yugoslavia presented me with a coat of the National costume during my visit in August, and derived much pleasure from my wearing it at my public lecture. In spite of natural deductions, the membership has increased by ten per cent, and the Section has now members in thirty different towns. A quarterly magazine is published, and books are slowly coming out in the indigenous language. The Order of Service is active.

Ceylon reports a net gain of 35 members, though there is a net loss of one Lodge. The Youth Lodge is developing dramatic performances. Funds are being steadily collected for a Headquarters building. Mr. H. Frei, who has done much good work for the cause of Theosophy in Ceylon during the last 25 years, resigned the General Secretaryship on leaving the island in June. Mr. N. K. Choksy takes his place.

Unsectionalised

China. Hong Kong Lodge keeps up its good work, all activities showing growth and effectiveness. The members are generous, one family giving the Headquarters hall. Regular publicity is secured by clever use of the daily press. Many leaflets are distributed. Work is done among the army and navy and by correspondence. The book department has done very good service.

A Chinese Lodge has budded off from the Hong Kong Lodge. It works through the Chinese language, and uses its own members for class-room and platform work. The officers are all Chinese and a Chinese library is being collected. A lecture-practice class is carried on.

Shanghai Lodge has nearly doubled its membership. It keeps up a good Headquarters with many activities. *First Steps in Theosophy* has been published in Chinese. This is very good. We need Chinese Lodges and Chinese books. For China, though so ancient, has a future. Miss Arnold's splendid and lonely work is bearing fruit.

Singapore Lodge, after trying affiliation with the Netherlands-Indies Section, reverted to Adyar for linguistic reasons. The Lodge owes its success to Bro. J. H. Ruttonjee of Hong Kong, who has much

helped it in the matter of rooms and in a gift of 133 books. The Lodge entertained Dr. Rabindranath Tagore when he passed through on his way to Java.

Japan. Mahayana Lodge has been actively working since October, after an interval of inactivity due to the ill-health of the chief workers and the death of Dr. Emma Erskine Hahn. The booklet *Information for Enquirers* has been translated into Japanese for early publication. It is hoped that a book on Theosophy in Japanese will be published in 1928.

Egypt. After last year's stormy period, work is proceeding quietly in an atmosphere of brotherhood. Two members of the Lodge have translated *At the Feet of the Master* into Arabic, and this has been published. Visitors moving East or West occasionally call, notably last year Bishop Arundale and Shrimati Rukmini Devi.

T.S. Outposts in the Wilderness

Greece resumed her activities by founding the Plato Lodge in 1923. Now there are 5 Lodges and 700 members. They have nice headquarters at Athens, with a good library and useful activities. A little deputation came to me in Paris, and gave me a coat, beautifully embroidered by Greek ladies.

Barbados Lodge reports a quiet yet busy year.

The Adyar Library

During the year Dr. C. Kunhan Raja has filled the office of Director. A thorough and systematic re-arrangement of the Western Section was completed, and the same is being done in the Eastern Section. The library has grown steadily in materials and in public usefulness. Many valuable books have been added both by purchase and gifts. The students of the Brahmavidyashrama make good use of the library. Many additions have been made to the manuscript department.

Brahmavidya Ashrama

The Principal's Report shows that one of the outstanding features of the session has been a course of synthetical studies of the Will by

various members of the Ashrama, this being an attempt to carry out a suggestion made by the Chohan K. H. to Mr. A. O. Hume in 1882. Schopenhauer's Philosophy of the Will was presented by a German student, Fraulein S. Liedtke. Dr. Handy of the Bishop Museum, Honolulu, gave a course of lectures which was practically an adjustment of the principles of Ethnology to Theosophical fundamentals. Other valuable courses are in progress, also a study group. Associated Ashramas are being formed in other parts of the world through the enthusiasm of members who have been at Adyar, and realised the value of the Ashrama's special work.

The Theosophical World-University Association

An Indian section of this international association was formed early in the year, and has local groups working in all the areas of the country. The members are kept in touch with the movement by pamphlets and circular letters. Thus the idea of the future World-University is being spread. Sections in Great Britain, America, Java, France, Holland are also busily at work spreading ideas on the new education.

The Theosophical Educational Trust

The Trust continues its excellent work, though lack of funds hampers its activities. The National College at Adyar continues to grow in popularity and strength. Madanapalle has started a girls' hostel, and it has been decided to make the school and college entirely residential. The Theosophical School at Allahabad reports rapid developments, and now owns thirteen acres of land and two buildings. The National Girls' School at Coimbatore has been dropped owing to lack of support, but the Girls' School at Mangalore has been affiliated. The Narmada English School at Shuklatirth is no longer affiliated, and the Montessori School at Adyar has been closed.

Olcott Panchama Free Schools

Work is carried on in these schools in a spirit of happy service, and the inspector reports satisfactory conditions. Personal hygiene

receives much attention, and the Adyar Baby Welcome helps greatly in this respect.

The Round Table

Australia reports a substantial gain in membership and much real and consistent work. Five new Centres have been established and almost all report some increase.

Order of the Brothers of Service

This Order continues to serve various activities with its usual and most commendable spirit of self-sacrifice. The work done by the Order has been of incalculable value especially to education in India.

International Theosophical Order of Service

Much progress in many countries has been made by this Order under the enthusiastic guidance of Captain Max Wardall, and his scheme for working the Order in the United States of America should be carefully studied with a view to its adaptation to suit the needs of varying conditions.

Women's Indian Association

The Association has now 70 Branches and 3,600 members. Good work is being done everywhere for women and children, especially in educational reform and in the movements for the abolition of child marriage and the devadasi system. Most of the women now prominent in public life, such as the Deputy President of Madras Legislative Council, are members of the Association. Its magazine *Stri Dharma* is a valuable asset to international sisterhood as it is quoted by exchanges abroad.

League of Parents and Teachers

The League reports widespread and effective activities, but like many another useful organisation reports a heavy loss on the

physical plane through the death of Sir T. Sadashivier who was its President.

International Fellowship in Arts and Crafts

The Secretary reports an encouraging amount of activity during the year. Numbers of small Groups and Centres have sprung up, each with its own independent and often original activities, and many members are working with and inspiring other organisations. Mr. Jinarājadāsa's new book, *Art as Will and Idea*, has been of great service to students. Reports have been received from 25 countries of activities carried out chiefly along the lines of community singing, dramatic art, and training in handicrafts. An exhibition was arranged at the Theosophical Order of Service Camp at Ommen in August. In order to avoid overlapping it has been decided to incorporate the Fellowship in the reorganised Theosophical Order of Service as the nucleus of its art section.

T.S. Muslim Association

The T.S. Muslim Association, so splendidly helped by Professor H. C. Kumar, is at work in the vital task of drawing the two great communities into closer accord.

Association of Hebrew Theosophists

The Association of Hebrew Theosophists is spreading Theosophy most usefully in Judaism.

Theosophical Society Employees' Co-operative Credit Society, Adyar

This Society fills a special place in the domestic arrangements of Adyar, and is going on satisfactorily.

Theosophical Medical League

This League was constituted at Ommen in August with a view to preparing the ground for the creation of a new medical science "touched

and transformed by the new spiritual current which flows from the Theosophical movement". Membership is open to all who sympathise with the Theosophical objects, and who have a legal qualification to practise medicine, surgery and obstetrics, or any branch of these, and to certificated nurses and masseurs. The League has already fifteen National Secretaries.

A good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life . . .

MILTON

THE MASTER

THE sun was setting, all the heavens a-glow
With purple, red, and gold, and fading blue :
O'er white waves the new moon of silvery hue
Crowning the jade-green sea, was shining slow.
Watching the sinking and the rising beam
Sat a young boy, he looked and had a dream.

He dreamed of Beauty, and he always sought
For beauty in his dreams, his work, his play
And after many a mirage went astray
In quicksands of unguided fancies caught.
At last came Death, the boy grown old and gray
In that last awful Beauty passed away.

But Death must have a sequel, once again
Birth called the boy to live, a work to do
And with him came the dream, now seeming new,
Seen clearer, held its purpose with its chain.
He was an artist, and he strove to make
All men see Beauty for his dream's dear sake.

And many lives succeeded, till he grew
To know that Beauty is our glimpse of Good.
That both are Truth at last he understood
And still the Threefold Glory did pursue.
And then he quickly found a guiding hand
Which led him safely to our Fatherland.

F. H. ALDHOUSE

A VISION PRODUCED BY MUSIC¹

(FROM *LUCIFER*, JANUARY, 1889)

By A. J. C.

I was lately at a concert in the Hof-Kirche, at Lucerne, to hear a celebrated artist sing an Ave Maria and S. Elizabeth's prayer, the latter by Liszt. But even more than with this beautiful music I was occupied with the symbolism of portions of the church. In the dim evening light I could just see, in a side chapel, a beautiful *Assunta* slowly ascending heavenward, with a rapt ecstatic expression of divine love, her eyes filled with the light of Heaven radiating from her heart, the only true heaven.

I saw that in a few moments more she would be beyond my ken, and that I was one of the sorrowful children of earth who are fated to moan during her absence, and to long, with unutterable longings, for her return.

Is not Maria the glorified human female soul, ascending in the "upward path" heavenwards, but ascending in order again to descend and to fill with completed beauty and loveliness each lonely and divided heart of man?

I saw this "Meri-Amun"²—Miriam—or, as the Grecianised Jews called her, "Maria," in the dim "religious light" of the sanctuary, slowly ascending beyond my sight, but suddenly

¹ It would appear from the date of this, published before Dr. Besant joined the Theosophical Society, and when Mme. Blavatsky edited *Lucifer*, and had not yet met Mrs. Besant, that the coming of the World-Mother is not "Dr. Besant's new fad" as *The Madras Mail* thinks.

² Beloved of God.

she became transfigured before my earthly eyes and "clad with the sun" as foretold; but the radiance and the glory were too bright for my weak eyes of earth. I only saw her smile one sweet farewell to my longing and eager eyes, and then she made a sign to me, her right hand pressed to her heart, and I heard a voice as from Heaven say: "Be comforted, lone heart, I ascend now, but only in order to descend again; wait with patience. I will surely come and descend gloriously, as Queen into your heart. Love on, but be patient and calm."

Then the Voice ceased, and I fell into a trance, as often before, when the soft notes of a woman's heart-voice enter into my soul's heart.

And in the trance I saw the other symbol, Man crucified on earth, and the pale and suffering face and figure was life-like on the Cross, nailed on the beautiful metal lattice railing, separating the holy of holies from the outer portion of the church. Within the sanctuary was silence, no living being was there, while outside was the crowd of sorrowers, and I among them, as was meet and necessary; for Mary, had she not departed, and was I not alone?

And another Voice came to me from Heaven and said: "Dost thou not understand the symbolism of all this earthly woe?" and my heart replied: "But dimly. Who can explain the Mystery?"

And the Voice said, with tones deep and soft like the Atlantic wave as it rolls landwards on the long sands: "That beautiful portion on which idealised man is ever—and ever must be—crucified, until Mary comes back again, is the barrier between the two worlds, the low miserable world of earth and the true ideal transcendental world of the spirit and the soul. This wall of separation is made beautiful in order to make the earthly souls suffer from the ugliness of the evil in earth life, and to excite through this Suffering the sense of

ideal beauty, which is in its true meaning exactly what men call religion. Behold, I tell you a mystery; this Partition that separates the two worlds can never be removed until Mary descends again into the living human heart, annulling its division, and bringing to each the divine counterpart of which Maria is the eternal symbol."

"When she comes again—and I say the time is not long—the crucifixion of Man shall be ended, the opposites, the antinomies, shall cease, melted into the divine unity of love, and the world shall be as once it was before. Pray, then, ye mortal crucified ones, wandering sadly through life gazing at the partition which separates ye from bliss, that is, from completed and satisfied love; pray ye ever that Maria may return, and soon, so that the Cross may vanish!" The Voice ceased and I heard the divine prayer of Elizabeth sweetly echoing in my ears and heart, through the inspired music of Liszt—Liszt who is now with his Saint, in the same love-choir of glorified idealised ones.

And in one of the pauses of the melody, when the love pæan was dying away in the far distance, as if, like Maria, ascending slowly heavenwards, I looked entranced, and behold, the partition was gone, the divine Crucified one was there, but transfigured, and shining with the *soma augoeides*, and this body was to me transparent, and I saw One like to Maria, but it was not Maria, lying close wound around the glorified Heart.

And the Voice came again, and said, "Behold the next evolution of Man, and praise God, the eternal loving One, that the time is not long. Maria comes soon again to each and all, and there shall be no more sorrow or sighing in the whole City of God. Pray then that She may come soon, for the earth is weary of her absence."

Then I awoke from the trance, and gazing before me, I saw the partition again, and the pale and wan crucified type

of our race was there once more in his anguish—Prometheus-like—with the Vulture of the world, Sorrow, gnawing at his heart.

And “Gloria in excelsis” was pealing in my ears, but I sadly went away, saying: When, O when shall be the end, that the true glory from on high may come to us, Maria in the heart of each?

OM

Lucerne

A. J. C.

THE WAY OF HOLINESS

“THEN the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped,
Then shall the lame man leap as an hart,
And the tongue of the dumb sing:
For in the wilderness shall waters break out,
And streams in the desert.
And the parched ground shall become a pool,
And the thirsty land springs of water:
In the habitation of jackals, where each lay,
Shall be grass with reeds and rushes,
*And a highway shall be there, and a way,
And it shall be called the way of holiness;*
The unclean shall not pass over it;
But it shall be for those:
The wayfaring men, yea fools,
Shall not go astray therein.”

Isaiah, 35; 5, ff.

THE COMING GENERATION AND THE COMING CHRIST¹

By ANNIE BESANT

A lecture delivered by Mrs. Annie Besant to the members of the Edinburgh Lodge of the Theosophical Society on Wednesday afternoon, 9th June, 1909.

DEAR FRIENDS,

I really do not know how often I have been down here to visit the Edinburgh Lodge, but this certainly I can say, that I come with ever-increasing pleasure, for I know that in Edinburgh, as elsewhere, the work is going forward, and I know that in the years that lie immediately in front of us that progress will be enormously more rapid than it has been in the past. I have not time this afternoon to tell you of the many signs of growth which I see as I travel from one country to another over the world. I am more concerned just now with the work of the immediate future, the place that the Society fills in human evolution, the mission with which it is charged, the duties and the responsibilities that fall upon it in trying to discharge that mission wisely. And it is specially on those lines that I want to speak to you this afternoon, and to give you, if I can, something of the feeling of joy with which I myself look to the future, something of that inspiration and hope from which no one can possibly escape, who gets a glimpse of that which lies in front. And in order to make what I want to say to you perfectly clear, let me remind you of one line of Theosophical teaching which is

¹ It may interest readers, and help them in forming their own judgment, to read this lecture, delivered eighteen years before the realisation of the hope was completed.

sometimes thought perhaps to be a little removed from the affairs of ordinary life—a little far away—some people would say, unpractical. I refer to that general study which we call "Rounds and Races and Cycles", peculiarly Theosophical; and I fear a study, which, of all studies, is a little apt to frighten or to alienate those who do not realise the power which it has upon life; and yet without this study it would be impossible for us at the present time to understand as clearly and as definitely as we can the exact position of human evolution, and the part which those who understand it ought to be prepared to play.

Suppose we glance backward, we see those races rising one behind another, as it were, in the past, and there is one thing which may be noticed always in these successive waves, as I often call them, of human evolution, that as each one of them is rising to its highest point, the wave which is going to succeed it is beginning quietly behind; and that these waves are separated by long intervals of time, are characterised by certain definite marks, so that anyone who has studied the past is able to recognise those marks when they appear in the present. And without going into very much detail on that matter—we have no time for that now—let me only remind you that in the succession of great Races—the Root-Races—you have an order which corresponds in evolution with the order of the various stages of consciousness that we speak of by the name of principles of man; that just as in yourself those stages of growth succeed, so is it also with the great Root-Races. The sequence is the same, only in you it is repeated in miniature, whereas in the great Races of evolution it is repeated on an enormous scale. So again in all races which are the subdivisions of the Root-Race, those also mark out certain divine stages of growth identical in their nature. And you find in looking at history in this way and in tracing the resemblances

between the larger and the smaller, that you are following a very well-known scientific principle, in which it has been observed that the growth of the individual, even as regards his bodies, repeats very rapidly the growth through which the race to which he belongs has gone in the past. So that the ordinary scientific man, if he is tracing out the growth of the human body in the pre-natal stages, will see in those stages a repetition, clear and graphic, of the vast stages of evolution through which the whole world has passed; and he will tell you as a now accepted principle, that you can find in the separate individual the life-history of the race or even of the various kingdoms—vegetable, animal and human—through which the world has passed. And in seeing that repetition also in the stages of human consciousness, we are not going beyond scientific principles, nor are we dealing with the realm of imagination, but the realm of already accomplished fact.

If we glance backwards to the Fourth Root-Race we notice that in the fifth sub-race of that, our own Fifth Race evolved. Out of the fifth sub-race a choice was made which was gradually developed and evolved into the Fifth Race type as we know it. It would not then be wrong to suppose that when we come to deal with the Fifth Root-Race, and as we see the various sub-races follow on from that, we ought to expect to find that it will be in the sixth sub-race of that, that the Sixth great Root-Race of the future will find its origin; and that from that smaller stage in human evolution will be chosen out the individuals who shall grow into families and from families into Nations, until the Sixth Root-Race is definitely established on our globe. Now if we glance back once more we shall see the way in which our own Fifth or Aryan Race was chosen out in the past. We find the Manu of that Race—its future Law-giver and King—we see Him sending out His messengers all over the world of that time—the world of

Atlantis—and gathering those together whom He considered to be proper materials out of the fifth sub-race, in order to lead them away from their own countries and their own surroundings, and to bring them to a chosen point on the surface of the earth which would be the cradle of the coming Race. Looking back into the old records—the Ākāshic records—we can notice how these Masters worked. Little bands of pilgrims following an appointed Master, and these little bands gradually gathering together in a great congregation; and then being gradually segregated from the rest of the world in order that they might be shaped and trained into the new type of Race which was to be born. We find, if we follow it onwards, that after enormous periods of time the new type differentiated itself from the old, and when that was done the Manu Himself took birth in it with some of His great disciples, and so gradually perfected the type and made it ready to go out into the world, to go through the enormous experiences historically through which it has passed since that time.

Now, when from the past we turn our eyes again to the present we find that the condition of the world has altered very much from those ancient days, and that it is no longer possible, as a practical question, to segregate people in the way that they were segregated then. Means of communication have so increased, and the population of the earth has scattered so very much over places that long ago were practically empty, that there is no possibility now of bringing people together and putting them down, as it were, in some chosen spot where they can be separated off from the rest of the world. Hence when the coming Manu—the Manu of the Sixth Race—began to think of the great work which lay before Him He adopted a different plan for choosing the first elements out of which the Race could hereafter develop, and He only began to do it when the sub-race was beginning to show itself on the earth. The method that He adopted was to

'strike the note of the coming Race. You can very readily understand that that note will be a note of unity; and the simplest way of putting that is by using the one word Brotherhood. He chose Brotherhood as the keynote, and striking that note, those in whose minds the germ of Brotherhood was sleeping or ever growing, at once came forward to respond to the keynote that He struck. He made it the basis of a Society into which He would gather the various elements from all countries that might appear to be likely to be suitable for this great Root-Race of the future—those who showed a little of the marks of the Root-Race of the future—those who showed a little of the mark of the sub-race that was being born, and who showed it out by this note of Brotherhood and the readiness to try to carry it out in life.

The Theosophical Society is His first choice in this matter; not segregated but scattered everywhere; not asking to come out from the peoples and languages, but to join together in a vast international organisation which would be able to influence the whole of the civilised world at the same time that its members developed in themselves the qualities which were necessary for the coming civilisation. So that we have this Theosophical Society which, as you know, was founded at the wish of two of the Masters generally known in the outer world as the Masters M. and K. H., being the first letters of the names which They assumed; the one, Maurya, because by body He is a Rājput, and the other Kuthumi, a very old Indian name, the name of an ancient Sage. These were the two who were to have on Their shoulders the organisation of the new Race, and the new civilisation to which They were to give birth, and the teaching and training of the spiritual life in that Race after a form of all-embracing religion which ignored none of the great religions of the world, but held up simply the standard of the Divine Wisdom, without any exclusive barriers, without any

new divisions which would make further separations in the world. And so you have these two remarkable points about the Society; that the only thing to admit anyone coming into it was Brotherhood: on everything else you might think exactly as you please, and that is a thing that must never be forgotten—it is only Brotherhood which is compulsory, as it were, of acceptance; that is the only thing for which the Society, as a Society, is responsible. On every other point on which men and women are able to think, they are left absolutely free.

Remembering that, you see the second thing comes out of this Brotherhood—that all religions are equally welcome within the Society, and that no man leaves his own religion in becoming a member of the Theosophical Society. Hence it is possible within that Society to lay deeply and broadly the foundations of what may fairly be called the Wisdom Religion, —a Religion in which all the branches of the separate religions of the world have the same trunk, equally drawing their knowledge from that one trunk. These are the great characteristics of the coming Race, and so of the coming sub-race, and the two who as Masters founded the Theosophical Society will become Rulers and Teachers of that great Race. Hence the prominence which has been given to those two Masters in our literature, not because They are, so to speak, greater than other Masters, but because this particular piece of work is Theirs, and the Society is Their instrument for the carrying out of the work.

Then we see in relation to this movement one thing which is very peculiar: that from time to time it comes through a great storm or cataclysm, by which very large numbers of prominent and useful members are shaken out and left behind. So that some good people for a moment think: Well, surely the Society is in danger. But every time that this has happened the Society afterwards has gone on more rapidly

and more powerfully than before. We saw it in the great Coulomb trouble; we saw it in the trouble round Mr. Judge; we are beginning to see it in the trouble that has lately been round Mr. Leadbeater; and so in every case there has been a great shock to the Society. You may say: Why? And the answer is quite simple: Because in gathering large numbers of people together in this way with the view to the building up in the future a new human type, it is not possible to avoid a considerable number of people coming in who are attracted for a time, but who do not show sufficient plasticity, sufficient readiness to receive new thought and new ideas, sufficient power of adaptation to accept the type of the Race that is to be. You know that it is sometimes said of man, looking at him from the general animal standpoint, that he is the most adaptable of animals. That is true: he can live practically anywhere. He is able to do that and to be so adaptable because his life is subtler and more complex than the life in the lower kingdoms of nature; and with the increase of the complexity of the life and of the organisation which embodies the life, there is always a greater adaptability, a greater flexibility and power to take up new conditions and live in them. Now that is above all things necessary with the formation of a new Race, such as is the immediate destiny of mankind.

As the Race grows it requires a large number of ideas and grades of thought, channels of thought, endless conventions of every sort and kind, suitable to its own evolution, suitable to its own growth, but not suitable to a new type, not suitable to an entirely new development of the human being. That is profoundly true when you come to deal with Root-Races, but it also is true to a very large extent when you come to deal with the sub-race. You will see the principle more clearly if you again look back to the time of the Christ. When He last came to earth, see how completely different His type was from the type of the Nation from whom He

took His body. See how His ways and His thoughts, His attitude to the world and His sympathies were antagonistic to the received attitude and methods of His time; how the leaders of thought, the leaders of Society, those who embodied, as you may say, the particular types of the Nation among whom His body was born—see how these were continually coming in His way, and how the old life, being for the moment stronger than the new, succeeded in killing the body in which the new life was being poured out into the world. And so it looked for the moment as though His work were a failure instead of being, as it was, a gigantic success. But the very fact that He was unable to stay among those people for more than three years shows the enormous antagonism that He aroused. He aroused it because He was of the coming type, not of the type that was passing away; because He embodied in Himself the future, not the past; and those who are the products of the past and embody it do not readily lend themselves to the new thought and the new life of the future. And hence the great Prophet in the past has continually been a martyr. To some extent this is inevitable. It is so in many other things. History constantly repeats itself.

It is natural, then, when the Manu of a Race is busy getting the materials together which He is going to try to shape into a new type, that if He finds in those materials a considerable number of people who are emphatically the people of their day and not the people of the future, in whom the principle of the sub-race, which is Love, does not show itself very actively, He must then take some means to shake that part of the material He has gathered out of the way, so that it may not hinder His work. Hence these troubles that from time to time we have. And we reckon roughly that we have to have one of these great shakings in about a dozen years; and in these times we get rid of those people who belong to the present—not to the future. Just because of that

they often draw prominence, because the mind and the attitude of those who see the concrete thing, who embody the functions of the concrete mind, those are just the people who, however admirable they may be, however useful along their own lines of work, are not useful to this particular work that the Manu has in hand; and while there may be work for them to do outside the Society, they are material that hinders His work rather than helps it, so that they are shaken out of it. Naturally then, the life after that springs forward with new vigor, with the more plastic elements that remain; and so things go on again accumulating and accumulating till the time comes for another great upheaval.

Now we are just through one of these periods of trouble and distress. We have lost a certain number of good and useful members. Not certainly as many as we expected, but still a considerable number, counted only by a few hundreds, whereas the last time a good many more than a thousand left us. Instead of being distressed and troubled over that, we should simply take it as an inevitable part of this advancing growth and a very necessary training for all those who remain, because supposing any of you keep on in the Society for many, many years to come, or supposing that it should happen that you should be reborn quickly and shall come again into this same movement after an interval, with changed conditions in the world, then it becomes enormously important that you should be prepared to face these changes, and advance anew to the further future; because in that further future there are many rougher ways than merely the shakings of societies in order to get rid of bodies that cannot develop any further, and to enable those to live who take up new bodies, in which the higher principle is to be embodied more widely within its suitable habitation.

And there again I should be going away too far from my immediate subject if I were to take you along that line. That

has to do with the Root-Races rather than the sub-races. We are standing at this moment at what I often call a transitional period of the Society's history. We have now reached a period in which children will be born belonging by type and temperament to the sixth sub-race, showing from the standpoint of consciousness a tendency to unity, to co-operation, to generosity, to unselfishness, which will become more and more marked, and, from the standpoint of the body, with a more complex nervous system, a considerable amount of psychic capacity, which is only another way of saying a more complex nervous system. Hence we shall find coming amongst us in increasing numbers children of this new type, that will form all the world over the sixth sub-race of the great Āryan family. They will not be segregated—in any case for a long time to come. They will be scattered rather over the world, through the various families who are going to make up the sub-races of the Sixth. And so through the whole of this widely spread Āryan Race you will find an increasing number of these same peculiar children; peculiar in the delicacy of their organisation, in the generosity and lovingness of their nature—a definite peculiarity that will become yet more and more strongly marked as the years go on.

Now, it is fundamentally and essentially to that type that our members will gradually conform themselves. And they must not only try to conform themselves to it, but if they are to do the work the Society is wanted to do, they must try gradually to penetrate the public mind with a new type and a new thought to be regarded as admirable, the fitting type which belongs to the sixth sub-race, both physical and mental. The continual competition which marks the whole of this fifth sub-race civilisation, the competition which our children are trained to even in the schools, the setting of the one against the other, must be changed and we must teach the children that the strength of brain and the strength of

body belong to them in order that they may help weakness and in order that they may serve, which is the idea of the next sub-race and the next Race. And these ideas have gradually to be changed, and they can be changed most easily through the agency of the Society which recognises Brotherhood as the ideal which is to be aimed at, and which hopes gradually to bring about a more brotherly civilisation upon earth. But it is not only along that line that we want to affect the public mind. We want to try to change the attitude of the ordinary men and women of our time from the suspicious and the critical towards those who are greater in evolution than themselves, to change that into an attitude of glad recognition, admiration, awe and reverence.

The purpose of that is that we have to prepare for the coming of the Christ, for the return of that same Great Being who in Christendom is called the Christ, who among Buddhists is spoken of as the Bodhisattva, a name which if translated gives your own idea of the Christ. The two words only mean Wisdom-Truth, two great characteristics which are embodied in every supreme Kingly constitution of that kind. And among the Hindūs again there is one word which you constantly hear used amongst them: *Jagat Guru*, the World-Teacher. So that in all these great religions there is a recognition that there is one Great Being who is the Supreme Teacher, and that all other teachers are related to Him, but He stands at the head of all. And in the many great religions—the various great religions in the world—while each has its own name, the exclusiveness lies in the name and not in the Being whom that name designates. For it is the same Being under every name, and it is only the exclusiveness of the name which makes the separation or the quarrel. We hear of Christian missionaries going to India and speaking of winning India for Christ. There is no need for that propaganda on their part, for the Supreme Teacher is recognised, and one name is a

good as another to designate the same Being; the Supreme Teacher is a mighty Individual and the same Individual goes on through thousands and tens of thousands of years. It is He who inhabited the body of Him who is now the great Master Jesus, who was then the disciple who trained up that body for the coming of the great Lord. And if you read the *New Testament* carefully you will see how that is remarked upon at the Baptism, when it says distinctly: "The Spirit of God came down upon Him and abode with Him." That was the coming of the Christ. He came because the fifth sub-race was then in its birth hour, because the fourth sub-race had reached its highest point and the fifth sub-race was being born in order to take its place. That is the time when this Great Being comes into the world as a manifested Teacher.

So He came to strike the keynote of the civilisations that were to be the civilisations of Christendom, and to lay the foundations of the religion that His great Disciple was specially to take in charge. And recognising that in the past, and knowing from the occult standpoint how these things take place, it is surely only reasonable and fitting that in a Society like this, which is the germ of the Sixth Root-Race, we should find large numbers of people coming into it accepting these teachings almost instinctively, as so many do when they just hear of them in this particular incarnation, people who have brought with them the knowledge of these teachings through the past and who rather recognise them than learn them when they hear them first in the present life.

At such a time as this large numbers have to be born and are brought into incarnation in the time which is the outpouring preparatory for the coming of the Christ; and their special immediate work, to use the Christian simile, would be to act as John the Baptist, practically coming to prepare

the way of the Lord; to make the way rather smoother than it was last time, and with the object of making it possible for Him to remain upon earth longer than He remained when He last came among us. Because when you think of it seriously, it is a very horrible thing that a Great Being like this, who comes into the world to help it, is murdered three years after He has come into manifestation, as happened last time. Any one of you might say: "Oh, if I had been there I would have followed Him. I would not have been amongst those who cried 'Crucify Him'." And yet you probably would have been. I know many are quite ready to call out the same thing against other teachers. How many called it out against H. P. B.! Her life was made one long crucifixion by the way in which she was met by the outer world. We here recognise her, but many gathered round her and were shaken away continually during her life—people whom she allowed into a certain intimacy with her, for she was very open in her ways; they turned against her and took advantage of things that they knew to use against her; criticised her, blamed her, naturally did not understand her, and consequently would go away saying: "Oh that is not at all my idea of what a pupil should be." What on earth does it matter as to what their idea is regarding what such should be? The extraordinary conceit of it strikes one occasionally. Well, of course she did not in the least mind what the people thought she should be. She was herself, her Master's pupil, and all that she did care for was to please Him—not to please the people who were around her and who measured her by their small standard of convention.

And so over and over again you see the tendency amongst people towards anyone who is different and greater. They challenge him and blame him. Now this took place with the Masters Themselves in the early days of the Society, when They first came out of what They called the Silence of the Ages

in order to give this impulse, this spiritual impulse to the world. There are a large number, as you probably know, of letters which were written by pen and came by post, from which Mr. Sinnett wrote his famous book on *Esoteric Buddhism* and a large number of others which have never been published at all because they deal with personal matters rather than with principles, and there is a sentence in one of these letters which struck me very much. It was a *written* letter—not a precipitated letter—from the Master M. to H. P. B. One or two people had criticised Him very much. They did not like His ways. They did not like the way in which He answered some of their questions, and one of these gentlemen remarked that He was not at all his ideal of what a Master ought to be. And so quite good-humouredly the Master wrote back :

The standard of the Type is not kept at Simla. It is kept at . . . (a place that He named). And it is to that to which I try to conform Myself.

And that has always remained in my heart since I read those words, which convey to each of us a very important lesson : that when we come across or come into contact with a Being who is far ahead of us in evolution, the right attitude is not the attitude of criticism but the attitude of study, of trying to learn. Those people who had this enormous opportunity of coming into such close contact with the Masters and getting answers to their questions had an opportunity which is very, very rare in the history of the world ; and instead of utilising it to find out what a Master was, man threw it away by laying down laws as to what a Master ought to be—an utterly ineffectual proceeding, because a Master would not adapt Himself to their ideas, and it is for them to shape these ideas, if they choose, according to what He is. And all through that series of letters that I am thinking of, this thing comes out time after time. If a person is very much

above us we cannot measure him by the standard that we measure ourselves by and those who are on a level with ourselves. His outlook is wider. His principles must be very largely modified by the enormous horizon which is opened to His eyes. He sees values and proportions in quite a different way from the way in which we see them. All values are changed when other worlds are open to you. The things of the physical world are very unimportant. The things that we see become mere trifles. Those which here seem trifles become of great weight. The passing thought which here a person regards as trivial, from the occult standpoint is a seed which will grow to flower in the future. The action which here seems a matter of great weight to us is simply the last expression of a thought a thousand years ago and has no further power on the evolution of man. All values change with the wider outlook, and any person with this wider outlook, who has to talk with people who are not at his own level and whose values are different, is very apt to startle them or even repel them. And hence the wisdom when we come into touch with the great of not having, so to speak, a ready-made suit of clothes into which we expect them to fit themselves, but rather to study them very carefully, and try to fit our ideas to what they are.

And I say that to you because as you progress in this inner-life you will need to recognise that more and more. All who have come into a more personal touch with the Masters have realised that we have to put away our ideas as to what They ought to be, and quietly and reverently to sit down and study what They are, and learn what the Master is from that study. Every one has to do it who comes into touch with Them. They are so different from anything that we meet here in our ordinary daily life. And it is not true, as we are apt to believe, as we have all thought, probably, at times, that we shall recognise a great spiritual Being when we come into

His presence. That is not at all the case. He is just as apt to arouse hatred as to arouse love. You see in the history of the past how blind the people were, but you do not realise that you might also have been as blind if you had not grown up in the atmosphere which that Great Being has created. And hence looking at Him through the atmosphere which you have grown up in and which has moulded you, you may see something of the greatness of the Christ. That influence has awakened in yourselves some of the qualities which were in Him, but there is a difficulty of judging for the men to whom a Great Being comes. He is apt to start a new manifestation, a new type, and hence it is necessary to cultivate in yourselves now a tendency, when you come across greatness along any line, to be more willing to learn than to criticise, so that when a supremely Great One comes, you may not find yourselves in the position of those who rejected Him, but in that of the disciples who loved and followed Him. This is one of the great lessons that we have to learn, this cultivating in ourselves of delight in greatness instead of envy and jealousy of it. Where any person shows greatness along any line he is always a martyr of envy, jealousy, suspicion and distrust; whereas the right attitude is to rejoice in greatness wherever you come across it, to be glad of it, to be happy in it because it is there, not thinking how good a thing it is that some one is able to show you that part of the Divine Life. And that makes the attitude of mind which prepares us for greatness, and the more and more we are able to admire the more and more we are able to begin to copy.

Remember that great truth in nature, that the thing that the man admires is the thing that the man will become. It is a very, very ancient teaching. "As the man's thought is," the ancient Upanishad said, "so is he". "Man is created

by thought," says one of the Hindū Scriptures. "What he thinks of, that he becomes". And when you are admiring it you are thinking it, and that which you admire you gradually are shaping yourself into its image. Hence the value of what some people object to, that is what is called hero-worship. It is an admirable school for spiritual growth. When you come to see the great, and love it and follow it, and even the faults that go with it, then you are on the high road to riper character and improvement, for it works on us naturally as the sun works on a seed, and brings out the hidden powers so that there is growth and flower. Then for the sake of the world we must try to bring about something of this deeper feeling. That is part of our preparatory work. For when I speak of the coming Christ, I am not speaking of a time which is very far off.

It is not easy to measure in ordinary human years these questions of occult manifestations, but within a very limited time, as man counts years, He will be amongst us again. Now to be born in such a time seems to me to be one of the pieces of the greatest good karma that anybody could possibly have. To be born in one of these rare and grave periods in which there is a great spiritual change which comes with the beginning of a new departure in human life, to come into a movement which is the chosen vehicle for that preparation, to live in it and work in it, it seems that for every one of you there is something in the past of good service done to man which has brought you into this in the present. Why? There is no favouritism, remember, in these things. It comes by law and by justice, and none comes into the Society who has not behind him something that has given him a right to enter. There is nothing more sad than to have won that right in the past and to throw it away carelessly in the present over some passing, transient cloud, that arises in a Society like this. The greatness of the privilege of being a

member is the measure of the greatness or sadness of throwing that privilege aside.

And so now before us there dawns this time of great preparatory work, of training ourselves and helping others to come into the attitude of mind which shall realise spiritual greatness and give welcome to the Supreme Teacher when He comes. For that reason it is, as you will very naturally surmise, that I have taken this general line of thinking for my lecture work while I am in England during the present months, to spread this idea in all directions. And it is very interesting to note, if you will keep your eyes open to the signs of the times, from how many different directions the idea is beginning to show itself, that some Great Being will manifest before very long upon our earth. One comes across it in every direction. A month or two before I left India this time a little Indian boy who knew nothing of the Theosophical Society, but who happened to be exceedingly psychic, told a gentleman who happened to be visiting his father's house that a very Great Being was going to be born. He called him another Power, which was the natural phrase for a Hindū boy to use; he spoke of various details with regard to this and he said, not understanding what he was saying, that the Theosophical Society would go forward in India and become one of the dominant influences there in preparation for the coming of this mighty Being. Now it is very striking when a thing like that is said by a small boy who knows nothing about the Society at all. That is not the only case. Several people have come to me asking me as to the reality of messages which came to them through wandering ascetics and others, of this great change which is coming over the world, and this great outpouring of spiritual life which they hear of. You will see the same signs of expectation all over the world. The same idea that some Great Teacher is again going to manifest. I have noticed it

several times in the literature of the times; one writer and another has said that this is a transitional age and we may look for a Great Teacher. It is worth while to notice these things when they appear, for that feeling of expectation is one of the things that comes to the world before the coming of some Great, some Supreme Teacher.

It was very widely spread in the old Roman world, before the last coming of Christ; an expectation was coming over the nations that some one should come to teach truth, and so again in our own time; and if you will look carefully at the many signs of the Society around you, you will see that in order to let the old die decently and the new to be born, the presence of some great Human Being is imperatively needed. It is that then for which we are looking and our immediate work is, as I said, to prepare ourselves and the world for the coming of that Great One. Surely no more inspiring thought can be put into the heart of anyone than the approach of such a manifestation, such a blessing to be poured down upon the world, and if sometimes some of you may have done, (as I did in my childhood, I remember) if you have regretted that you were born when all these things seemed to lie far behind, then it will come to you as with new joy to think that you have been born also in one of the great times of the world's history, and that you may also play a part and have a share in this great work and this mighty inspiration.

Think over it; brood over it; meditate on it; and when it seems wise talk of it amongst yourselves, and try gradually to work out in detail the methods of such leaders in the Society, and you shall in very truth make ready the way of the Lord. That is our great and our immediate path, and the more we can open up our hearts to do it the richer will be the outflow of the life from the other side. There all things are ready. The Masters are ready for the work that has to be done. He who is to come is ready to manifest upon earth.

The only difficulty is on this side, with us who have to prepare and the world that has to get ready. As quickly as that work of preparation here can be done, so quickly will the manifestation be made upon earth.

Annie Besant

RUKMINI'S VOICE

HAVE you heard Rukmini's voice ?

It is the voice of the flute of Kṛṣṇa
Playing for the Gopīs in the woods ;

It is the singing of the lark of the soul,
It is an echo of the heavenly melodies
Played by the Lord in His flute.

She is the graceful Indian reed with a voice
Announcing that the charm of the Lord,
Like the voice of the spiritual flute,
Is in the very air we breathe ;
She is the reed and the flute
Exquisitely played by the Lord.

EVANSTONIAN BROTHER

A LETTER FROM T. SUBBA ROW

TO V. V. SIVAVADHANULU GARU, DATED JULY 1, 1883

. . . I come now to your long letter which deals with Theosophical matters.

You appear to be in a chaotic state of mind at present, owing to all that has happened during the last twelve months, in connection with so-called Theosophical phenomena and the missionary attack. It is not possible for me now to remove *entirely* all your doubts and difficulties. I shall have to write hundreds of sheets to give you full explanations of everything alluded to in your letter. I fully expect, however, that in course of time you will gradually be able to get rid of the confusion that has now taken possession of your mind. I shall however give you brief, succinct answers to your questions in the order in which they are stated.

1. You are not correct in stating that Theosophy contradicts itself by stating first that the highest spiritual improvement is possible for every human being and next that karma influences possibility. You must admit that there is no contradiction in the two statements, when you see that karma itself is a product of human effort and of human action, and can be altered and varied by human endeavour. Karma is not a settled and invariable cause, existing from eternity to eternity, predetermining the fate of every human being through thousands of incarnations. As you do not want argument, I shall not proceed further with this question.

2. You are not right in objecting to the existence of a definite path of progress to adeptship. Though there may be several means of travelling, the road and the point to be reached are the same for all. If your objection has any weight, you may as well object to every kind of uniformity in the operations of nature. To begin with, you do not yet know what varieties the rules of the Brotherhood admit. It will be more reasonable to wait until you know something more about the Path. In every path of occult study, there are a few *essential conditions*, while the rest are merely accidental. The latter have varied greatly with the varied races, while the former have remained the same. This is as it ought to be.

As for blocking it up, no human being is responsible for it. Every cat may as well complain that the College professors have blocked up its way and prevented it from learning Newton's *Principia*. The evil passions of humanity at the present stage block the way, not the Adepts. They are willing to help every man who is fitted for this kind of study, if he is really willing to help himself.

3. You are mistaken in supposing that worthless men of depraved character "have been taken under the special patronage of Mahatmas". It is not true. I know to whom you allude. The dispatch of a short encouraging note does not indicate special patronage. The other individual never had anything to do with the *Mahatmas*. His accounts of clairvoyant journeys to the Himālayan Brotherhood may be true or may constitute a midsummer night's dream. I do not see how the Society or the *Mahatmas* are responsible for the statements of such people. As regards the former you commit a mistake in but taking one phase of his character into consideration. No one is immaculate and no one is entirely vicious. You have to take all his virtues and vices into consideration before you pronounce your judgment. My own opinion is, taking him as a whole, he is better than the ordinary run of

humanity. This opinion is the result of three years' close observation, and you may take it for what it is worth. Anyhow he is not a *Chela*, and there is no "special patronage" to be strictly accounted for.

4. Why cannot Adepts control the evil magnetism of the world and live here? This is your curious question. Why should they? is my question by way of reply. Their difficulties are great enough as they are; why should they enhance them and waste their energy and power in overcoming the same, and even endanger their existence for the purpose of satisfying the curiosity of the common herd. The select few can go to Them as they do now. Their influence on the progress of humanity will be the same whether they live in Their retreats or in a place like Madras.

5. You say you cannot understand the precipitation of writing and the dispatch of letters by occult means. Possibly you cannot; and no amount of theoretical explanation that I can give will satisfy you. You must wait until you yourself can learn something of occult dynamics. But first satisfy yourself that such a thing can take place, though you cannot form a clear conception of the *modus operandi* involved in the phenomenon. Your inability to conceive it does not however disprove the phenomenon.

6. Madame B.'s temper is bad enough, as you say, in some respects. However she happens to be the only agent that can be employed by the *Mahatmas* for the purposes of the T. S. Had it not been for this bad temper, she would have been somewhere else by this time. Please recollect also that the person inhabiting Madame B.'s body (who is a Hindū *Chela*) has tremendous difficulties to cope with, and is not always able to keep in check the influence of the auric impressions of that body left there by the former personality with which it was associated. She is now in Italy. She was not expelled, as you imagine, but was requested to go there

for the sake of her health, as advised by Mrs. Scharleb who treated her during her late sickness. You say that in addition to genuine phenomena she might have shown some tricks. Quite possible; but no one has yet been able to point his finger to any particular phenomenon and say, "Here is a trick"; and I cannot do it either. The question however is not of any importance when you admit the genuineness of but one phenomenon. The question at issue as between the Theosophical Society and the public is not whether Madame B. is honest or dishonest, but whether occult science is a reality or a fiction. Even a single genuine phenomenon must procure a finding in our favour. My client is the Theosophical Society and not Madame B.

7. The Committee's report has been withdrawn, it is true; not because he got desperate, but because owing to the carelessness and mendacity of Dr. Hartmann several serious mistakes and misrepresentations had crept into the report. We did not re-issue it corrected, as we decided after consulting Mr. A. O. Hume and others that the Society as such should not make it its duty to defend Madame B. It will take a long time to give all the details about the matter. Do not suppose that we came to this conclusion as we found it impossible to defend Madame B. If we make it the duty of the Society to defend the phenomena assailed and take up its stand on them, its time and energy will have to be wasted in answering a thousand attacks every day. It is not proper also to attach an undue importance to phenomena. The Society has acted wrongly up to this time in making so much fuss about these phenomena each time they occurred. Such interest cannot be kept up for any length of time. We therefore thought it proper not to take any further official action in connection with that report.

8. Mr. Hodgson's report is adverse, no doubt. We are not responsible for it however. The result is further due to

the mis-statements of a few unscrupulous men in our camp. I cannot say anything more about it now. Further explanations will be forthcoming when we meet.

You say that the Coulombs must be very learned if they could have forged all the letters. Are you quite sure that they have not had the assistance of learned men in preparing their ammunition for the intended attack?

9. Colonel Olcott might have made some careless statements in a spirit of bravado. The accounts of the Society hitherto published show that such statements mean nothing very serious.

Now I have dealt with all your questions. My dear friend, do not take a desponding view of the matter. I can give you my assurance that occult science and the Theosophical Society have got some basis of truth to stand upon. * Be calm and composed; and your difficulties will disappear in course of time. I send you a small book by book-post today as a present. It is dictated by an Initiate to an English lady—the daughter of an eminent English poet—in England. It deserves careful study, and you will no doubt be profited by it. The Government of India have after all decided the Civil Service question against me on a silly ground. More in my next letter about it.

Yours fraternally,

T. SUBBA ROW

THE LIGHT THAT RISES OVER THE HIMĀLAYAS

By AN IDLER AT CAMP

III

DAWN upon the Himālayas! This was to me the first realisation of the presence of my Beloved. It took me to his Patience, Wisdom, Gentleness and Love, and as I sit here at Ommen, outside the confines of the camp, this light upon the fields is advancing towards high-noon, and again I feel the Presence of my Beloved. I had thought that I had left Him there and only there in memory could I find Him.

As that dawn sank into my being and took me to itself, so am I now part of its more vibrant active hours of the approaching noon. This ever-growing radiance calls to me for response and unity. I rejoice in its calm vigor. I become an instrument for light and sound and colour.

I am as a harp to its vibrations, my body, mind, emotions, with their various blending notes, respond to its light-rays . . . I seem to be creating music . . . I hear it not, . . . I *am* the music. Tuned by unflinching love and intuition, I am in accord with my Beloved and am sounding forth His deep strong glory.

This ever-growing Light plays upon me as the gentle breeze plays upon an Æolian harp in the mellowness of an Indian night; so as I sit motionless, invisible hands play upon my strings. I glow to the strength and tenderness of my Beloved.

No jarring note of light or colour can be detected by the Angels of Light Themselves.

The dawn rose over the Himālayas, and I was as one sleeping in the arms of my Beloved; but now I realise this Light, that warms my body and urges me to action . . . I am awake! I thrill with the expectant clash of noon and with the advancing turmoil I find I am not alone. He is here, not only there. We are one, and I pulse with His great message of joy and life.

My music swells to the climax of high-noon, the trombones sound and the bugles call, the drums resound. . . . Hunt, O men, for your Beloved in the strife of life. The notes of pain and anguish that you hear must needs ring out. They are the bugle calls of sympathy with your Beloved, and with Him ever near, they blend in conscious harmony to enrich the music of your lives . . . A single note, clear as a tolling bell, yet silent as suspended breath, denotes the hour has struck . . . The message has been heard! It awakens by His Love and Light the sleeping souls of men, that they may learn, as I, to be responsive, and strike no note of discord in the high-noon of their lives to mar the beauty and separate them from *their* Beloved.

The out-going breath has ended. The active theme of the earlier melody is now repeated, but in a lighter, more joyous vein . . . it seems the message is being answered; I feel the echo mingle with the rays that move my harp to melody. Soon the tones will die away into the more delicate ones of lengthening shadows, . . . but the siren in the distance sounds shrill notes of warning to the wanderers from Camp, that the workers have prepared the midday meal. Krishnaji would have none late and seemingly thoughtless. Yet I hesitate, . . . fain would I sit and feel the finish of the symphony of Light. But my Beloved seems to lift me slowly, and with my harp well tuned I rise to join my fellow

campers. Such sweet music playing as I go ; assured I am, it may continue in peace until the end ; assured of the coming calm of sunset, distant still ; assured of the Silence back of Krishnaji's voice, as we shall sit about the Camp Fire ; assured of its echo when he leaves us there to our silent meditations ; assured that I shall lay aside my harp, and sleep once more in the arms of my Beloved.

Through Krishnaji I have seen the reflected glory of His Face and Form ! So play on in unity and love, O harp, with each new dawn, unwearied. Naught of thy music can be lost, for from thyself alone it did not come. It cannot die. It is the music of my Beloved. Other harps may take up the Light-rays in more distant fields, but well I know some travellers have stopped to hear thy strains and answered back and gone their ways refreshed.

I too am better for thy unquestioning faith, O harp. Together shall we make sweet music daily, ever receptive to the touch of my Beloved.

Ommen, 10-8-27

An Idler at Camp



CEREMONY OF UNVEILING THE STATUE

TWENTY YEARS' WORK

[This article may be considered as a sequel to *An Autobiography*. Beginning in the year 1891, it deals only with Annie Besant's Theosophical activities, not with her life in general and as an occultist. The notes were compiled by Mr. Hodgson-Smith from the Watch-Tower and Supplement of THE THEOSOPHIST, from *Lucifer* and *The Path*].

Very soon after joining the Theosophical Society, Annie Besant, as she was called then, began to speak and write on Theosophy. Many of these articles can be found in *Lucifer* for 1890-91. At the end of her autobiography she writes:

AND thus I came through storm to peace . . . an inner peace that outer troubles may not avail to ruffle . . . It carried me scatheless through the terrible spring of 1891, when death struck down Charles Bradlaugh in the plenitude of his usefulness, and unlocked the gateway into rest for H. P. Blavatsky.

It was during this spring that Annie Besant paid her first visit to America, attending the Theosophical Convention at Boston, besides lecturing at Washington, Springfield, and New York, whence she returned to England, reaching London after H. P. B.'s death.

She continued lecturing in England with Mr. W. Q. Judge, dealing with such subjects as "What Education Should Be," "Civilisation and Human Happiness," "A Page of Forgotten Eastern Philosophy". She wrote for *Lucifer*, contributing in July "Theosophy and the Law of Population". She lectured also before the London Spiritualist Federation on "Where Materialism Breaks Down".

She refused to stand for re-election to the London School Board, as she intended to devote her life wholly to the Theosophical Movement. In August she published the first instalment of *Manual I, The Seven Principles of Man*, and continued monthly till it was finished; besides being chiefly responsible for the editing of *Lucifer*. She wrote in the editorial of *Lucifer*, July 15th:

Theosophy is gaining in England a hearing such as it never had before. Not only have many journals, finding the interest aroused in the subject widespread and eager, readily printed articles on Theosophical subjects, but public meetings, limited only by the size of the halls in which they were held, have attested that interest in some of the provincial towns . . . Early in the year I came to the conclusion that any effective propaganda on Theosophy among the population at large was hopeless in this country, unless we could get people to listen to the doctrine of Reincarnation . . . So I told H. P. B. that I intended to take Reincarnation as a subject for lecturing, and her prompt approbation told me the new departure was a step in the right direction.

During the remainder of the year she continued lecturing, and wrote a vigorous editorial in the December *Lucifer* on "Ought Theosophists to be Propagandists?" urging all those who had received Theosophic knowledge to pass it on.

But her health suffered from her overwork.

In February 1892, the first instalment of Manual II, *Reincarnation* appeared in *Lucifer*, which continued monthly till finished. In July appeared her *Rough Outline of Theosophy*, and there was held in that month the Second Annual Convention of the European Section of the Theosophical Society. In September Mrs. Besant began to publish *Death and After*, which was continued monthly and formed Manual III.

Plans had been discussed as to the possibility of a visit to India in the autumn of 1892, but the visit had to be postponed, Mrs. Besant sending the following letter:

TO INDIAN THEOSOPHISTS,

19 AVENUE RD., LONDON, N.W.,

October 21, 1892.

DEAR FRIENDS AND BROTHERS,

I am told much disappointment is felt because I cannot yet visit India; and as India is to me, as to every Theosophist, the "Sacred Land," I earnestly desire that no harsher feeling

¹ THE THEOSOPHIST, VOL. XIV.

may mingle with that of regret. Last year I promised to visit India, if possible; but there were two conditions necessary of fulfilment: (1) That my health would bear the climate; (2) That as I live on what I earn, and use my earnings for the support of Headquarters left in my charge and that of others by H. P. B., enough money should be raised in India to cover the cost of the tour and to pay towards the maintenance of Headquarters that which I should have paid out of my earnings if I were working in Europe or America. Neither of these conditions was fulfilled. The physician who attended H. P. B. while she lived in London stated positively that if I went to India and lectured as I proposed, I should not return alive; that, overstrained by the trouble of that year and the heavy work that fell on me, my strength would not bear the hot climate and the complete change of life-conditions; that, while I might get all right again working in England or America—the latter being especially advisable because of the sea-voyage and bracing climate—a lecturing tour in India must mean a hopeless breakdown. Apart from all else, this opinion was enough to delay my visit.

But the second condition remained unfulfilled. There was not sufficient interest at first felt in the proposed tour to raise the necessary funds, and this by itself rendered delay imperative. Some hasty members have spoken of breach of contract on my side in my not visiting India this year. I made no promise to do so. I promised to go last year if certain conditions were fulfilled, one of which depended on members of the Society. The members did not fulfil that condition, so the arrangement lapsed, and since then I have made no promise and can therefore commit no "breach of contract". Now apart from all questions of promises, I am deeply and earnestly desirous of visiting India; but I cannot consult my wishes only. I have work placed in my hands

which I am bound to carry out, and you, my dear Indian brethren, cannot be the judges of my duty. While I shall be grieved if you are angry with me for my absence, the anger would not move me from doing what is right. It may be that circumstances next year will permit me to visit you; and if so, it will not be my heart or will that will place any obstacle in the way. But I can make no definite promise . . .

India's salvation depends on herself and her resident workers, not on the passing excitement that might be caused by lectures from me; and you, my brothers, are responsible for your own land. Ere long I hope to stand face to face with you, I, to whom India and the Indian people seem nearer than the nations to which by birth I belong. In heart I am one with you, and to you by my past I belong. Born last time under Western skies for work that needs to be done, I do not forget my true motherland, and my inner nature turns eastward ever with filial longing. When Karma opens the door, I will walk through it, and we will meet in the body as we can already meet in mind. Farewell.

ANNIE BESANT, F.T.S.

The second American tour took place at that time, Mrs. Besant landed in New York on November 30th, 1892, after a very rough passage; and was met on her arrival by W. Q. Judge, Mr. Neresheimer, Dr. A. Keightley and others. Her lecture programme was as follows: New York, Toledo, Fort Wayne, Chicago, Milwaukee, St. Paul, Minneapolis, Sioux City, Omaha, Portland, Tacoma, Seattle, San Francisco, Oakland, San José, Los Angeles, San Diego, Kansas City, St. Louis, Indianapolis, Cincinnati, Columbus, Pittsburgh, New York, Boston, etc. She herself writes¹:

Landing at New York, I found the Aryan Branch as active as ever and considerably stronger in numbers than on my last visit, and the effective nature of the propaganda carried on was evidenced by the large audiences. The new Headquarters is a splendid acquisition, and it is good to see the General Secretary (W. Q. Judge) in his office like a spider

¹ *Lucifer*, Vol. 12, p. 105.

in the middle of his web, and all the strands running out in every direction . . . This floor may be said to be the backbone of the Headquarters; above it are meeting-rooms, and yet above again the dwelling-rooms of bachelor members; below it is the Hall of the Aryan Lodge, and below this the printing office where John, the brother of James Pryse, does for the American Section the work done in England by his brother. The Aryan Press and the H. P. B. Press are mighty twins without which the literary side of the movement would be sorely handicapped.

At every place it was much the same thing: first a flight of reporters alighting on the train, platform, house, as the case might be; then a stream of visitors, broken by lectures, Branch meetings and any other local gatherings thought useful to the work. From Milwaukee westwards to St. Paul and its twin-city Minneapolis, very cold as to weather—oh, so cold!—very warm as to friendliness. I am naming no names in all these towns, for I cannot mention each who did me kindness, and to mention some and not others would be to misrepresent the gratitude I feel towards all.

At Omaha I committed myself to the tender mercies of the Union Pacific Railroad, which prides itself on being the first railway company that spanned the vast tract between the Central and Western States. It appeals strongly to the imagination, that single line thrown across 2,000 miles of land, with never a big town for a resting-place, and for hundreds of miles crossing barren tracts, the speeding train along that slender track being the only link between the outposts of civilisation on either side. It is worth while to travel along that line, if only for the strange feeling that the train that bears you is that only link, and that the world you know has sunk somewhere out of sight.

We had, however, a little too much of our train, comfortable as it was; for having triumphantly passed by miles

of snowsheds, over Rocky Mountains, and other impediments, we were ignominiously snowed up within ninety miles of Portland, our goal. We should have reached it early Saturday morning; we did reach it fifty hours later, on Monday morning, the interval being spent in lounging about among snowdrifts, trailing after a snowplough, in fact, being "snowed up". On Christmas Eve some good-natured and energetic passengers organised a Christmas Tree—pulled up from beside the track—for the youngsters who were bewailing the absence of Santa Claus, and the good saint himself perambulated the cars, to the great glee of the small passengers. On Christmas Day, the evening entertainment was a lecture on Theosophy by myself to as many hearers as the car could hold.

After lecturing in Portland, Oregon, I went northward into the new State of Washington, through big forests and fire-blackened clearings. From the far North a sweep of about 1,000 miles southwards to San Francisco, to the Golden Gate, from pines to palm-trees, from snow and storm to sun. Here is the great Theosophical centre of the West, strong in numbers and, more important still, strong in energy and in devotion. Southwards still to Los Angeles and San Diego, where roses were blooming and strange trees flourishing in a sub-tropical climate. Great was the change on speeding northward from San Diego, from burning sunshine into snow-storm and blizzard yet again; but in the warm car one could laugh at the cold outside, till it was forgotten in the magnificence of the scenery and marvel at the engineering skill which could carry a train over such mountains and through such ravines. For I was on the famous Rio Grande line, which soars upwards 11,000 feet, climbs along river banks, plunges into canyons, bearing its passengers through scenery that has few rivals in grandeur on our globe. And so onward to Kansas City, once more on the hospitable Union Pacific, re-met after so many days, and five days and nights of

travelling landed me again in more thickly populated lands. . . .

Then eastward to Pittsburgh, into the Black Coal Country in course of making there. In Pittsburgh only, in the States, did I find the same types of working-class depression so familiar to us in the old countries; pale, livid faces, sad-looking men and women, shoulders bowed with the constant burden of anxiety for daily bread. In the big cities, indeed, there are misery and starvation, chiefly if not wholly among immigrants; but the type of worker who is anxious all his life I saw nowhere save in Pittsburgh, where conditions like our own are now being made. . . .

And then across the sea in the swift "New York," to take up the threads of work that spread outwards from Avenue Road.

Mrs. Besant wrote to Col. Olcott on April 27th, 1893, that she would be able to make the Indian tour in the autumn; and the President-Founder promised her a hearty welcome. But before that, in May, Mrs. Besant paid the Netherlands a visit of four days, during which much work was done and for which the little staff at the Dutch Headquarters feel that they cannot be thankful enough. She spoke on the "Evolution of Man from the Animal to the Divine" and on "Theosophy, Its Teaching and Its Meaning," the lectures faithfully translated into Dutch by Mr. Fricke. On both occasions, the hall—one of the largest in Amsterdam—was fairly filled with an earnest, attentive and greatly impressed audience. There were many enquiries afterwards, in person or by letter. The two lectures were mentioned appreciatively by all the newspapers, in which were detailed reports, quite a new departure in the Netherlands.

In September of that year there was held at Chicago the first Parliament of Religions; and on Saturday, August 28th, Annie Besant, Miss Müller, G. N. Chakravarti, Mrs. Cooper-Oakley and H. Dhammapala sailed for New York in the "City of Paris," where they safely arrived the following Saturday. The Theosophical Congress as part of the great Parliament of Religions was an extraordinary success. The people were evidently hungering for some teaching which would satisfy their needs, and it was clear that this hunger was met by the Theosophical doctrines. One story may illustrate the feeling expressed: "We have been for years spending millions of dollars," said one man, "in sending missionaries to convert these men and have had little success. They have sent over a few men and they have converted everybody". What caused most surprise was the

lofty spirituality that shone forth in the Eastern conception of religion; while these conceptions were strong from the intellectual standpoint, subtle and profound, they were illuminated so brilliantly by the light of spirit that the Western minds were a little dazzled by the unaccustomed radiance. The vivid reality of the spiritual life impressed itself on the listeners as they felt the touch of a power, at once so gentle and so strong that they were captivated despite all prejudice and all preconception. If the Parliament did no other work than that of opening the public mind to the knowledge of the existence of the spiritual treasures of the East, it rendered a service to human progress for which profound thanks are due.

(To be continued)

THE WORLD-MOTHER IN HINDŪISM¹

By G. SRINIVASAMURTI

ओं जगदंबायै नमः ।

OM, SALUTATIONS TO THE WORLD-MOTHER

सृष्टाखिलं जगदिदं सदसत्स्वरूपं ।
शक्त्या स्वया त्रिगुण्या परिपाति विश्वं ॥
संहस्य कल्पसमये रमते तथैका ।
तां सर्वविश्वजननीं मनसा स्मरामि ॥

I recall to mind the great Mother of all the worlds, who creates this universe of both Sat and Asat nature, protects the same by her own Shakti of triple gunas and withdraws the same at the close of every kalpa and remains disporting Herself in Her Oneness.²

ACCORDING to the Hindū Shāstras, it is the Second Person of the ever-blessed Trinity that is specially associated with those divine manifestations that occur, in every age, in swift response to the call for help sent forth from the suffering worlds of gods and men; and according as our object of adoration is the masculine or feminine aspect of what is both Father and Mother, both Deva and Devī, we are seen to be worshipping now at the shrine of Mahā Vishṇu or Kṛshṇa Bhagavān and now at that of Mahā Lakshmī or Devī Bhagavati. There is a number of works, both exoteric and esoteric,

¹ An address delivered at the Easter Conference of the South Indian Theosophical Federation held at Adyar during April, 1928. Perhaps this article will enlighten the rash person who told a newspaper that the World-Mother was unknown to Hindūism. Ed.

² Devī Bhāgavatam, Skandha I, Chapter II, Verse 5.

in which the stories of these manifestations form the main theme; the most popular among these are the two *Bhāgavata Purāṇas*; one is called the *Vishṇu Bhāgavata* or simply *The Bhāgavata* while the other is known as *Devi Bhāgavata*. In the *Vishṇu Bhāgavata* are sung the glories of our Lord Shri Kṛṣṇa, the Jagat Guru, and of His many incarnations undertaken, age after age, manvantarā after manvantarā, and kalpā after kalpā, in conformity with the Great Law and the gracious promise proclaimed in *The Bhagavad-Gītā* in the following words:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ॥

Whenever there is decay of Righteousness, O Bhārata and there is exaltation of unrighteousness, then I myself come forth.¹

In the *Devi Bhāgavata* are sung the glories of "Our Lady," *Devi Bhagavati*, the Jagadāmbā, and of Her many incarnations undertaken in conformity with the Great Law and the gracious promise proclaimed in the "*Devi Sapta Shaṭi*" in the following words:

इत्थं यदा यदा बाधा दानवोत्था भविष्यति ।
तदा तदावतीर्याहं करिष्याम्यरिसंक्षयं ॥

Whenever there arise disturbances caused by beings of demoniacal nature, then shall I come down into incarnation and bring about the destruction of the enemies of righteousness.²

Our *Purāṇas* also say that when our Lord Shri Kṛṣṇa took birth in Mathura as the son of Devaki, "Our Lady" Māyāshakti also took birth simultaneously in Gokula, as the daughter of Yasodā, that being the plan previously decided upon and revealed to the Devas and the Rshis when, years before His advent, they were asked to incarnate in this world and remain here preparing the way and waiting for the

¹ *Bhagavad-Gītā*, IV, Verse 6.

² *Mārkaṇdeya Purāṇa*, *Devi Sapta Shaṭi*—Chapter II, Verse 55.

great Coming. The following extracts from *The Bhāgavata* may be usefully cited here:

भूमिर्दत्तपुत्रपञ्चाजदैत्यानीकशतायुतैः ।
आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ॥
ब्रह्मा तदुपधार्याथ सहदेवैस्तया सह ।
जगाम सत्रिनयनस्तीरं क्षीरपयोदधेः ॥
तत्र गत्वा जगन्नाथं देवदेवं वृषाकपि ।
पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः ॥
गिरं समाधौ गगने समीरितां । निशम्य वेधास्त्रिदशानुवाच ह ।
गां पौरुषीं मे शृणुतामराः पुनः । विधीयतामाशु तथैवमाचिरं ॥
पुरैव पुंसाञ्जघृतो धराज्वरो । भवद्विरदौर्द्यदुषूपजन्यतां ।
स्यावदुष्यां भरमीश्वरेश्वरः । स्वकालशक्त्या क्षपयंश्चरेदमुवि ॥
वसुदेवगृहे साक्षाद्भगवान्पुरुषः परः ।
जनिष्यते तत्प्रियार्थं संभवन्तु सुरस्त्रियः ॥
वसुदेवकलानन्तः सहस्रवदनः स्वराट् ।
अप्रजो भवितादेवो हरेः प्रियचिकीर्षया ॥
विष्णोर्माया भगवती यया संमोहितं जगत् ।
आदिष्टा प्रमुणांशेन कार्यार्थं संभविष्यति ॥

When hosts of Daityas were born on this earth in the guise of arrogant kings, then, Mother Earth, oppressed under the heavy burden, sought refuge in Brahmā. Thereupon, Brahmā, being duly appraised of the trouble, repaired to the banks of the ocean of milk, along with the three-eyed Lord, the Devas and Mother Earth in the form of a cow. There, with perfect concentration, He worshipped the Purusha by the *Purushasūkta* hymn, that Purusha who is Lord of the world, God of gods and the bestower of all good. Then Brahmā having heard in His *Samādhi* a voice resounding in the Heavens, said to the Devas: O Amaras! (Immortals), listen to the words of Purusha now heard by me, and act accordingly without the least delay. Even before our appeal was made, the Lord hath known of the distress of Mother Earth. Go forth and take birth among the Yādus by your Amshas until the Lord of Lords traverseth the Earth freeing her of her burdens by His *Kalashakti*. Ere long, the Supreme Purusha Himself, the Almighty One, will be born in the family of Vasudeva; and let the Deva women take birth on earth to do His pleasure. Desiring to do His pleasure, the great Ananta of thousand-faces, a fragment of Vasudeva, will be born as His brother. *Devi Bhagavati*, Vishṇu's Māyā, by whom the worlds are fascinated, will also take

birth on earth, being directed to do so for the purpose of carrying on the Great Work.¹

भगवानपि विश्वात्मा विदित्वा कंसजं भयं ।
यदूनां निजनाथानां योगमायां समादिशत् ॥
गच्छ देवि व्रजं भद्रे गोपगोभिरलंकृतं ।
अथाहं स्वांशभागेन देवक्याः पुत्रतां शुभे ।
प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥

The Almighty Lord, the Soul of the Universe, having known of the dangers from Kamsa to His own people, the Yadus, directed Yogamāyā thus: O Devi, O Blessed One, go to Vraja, beautified by the presence of the Gopās (the cow-herd class) and the cows . . . Then, O auspicious one, in fulness of my own Amsha, I will assume sonship of Devakī and thou shalt be born as daughter of Yashodā, wife of Nanda.²

अथ सर्वगुणोपेतः कालः परमशोभनः ।
यह्यैवाजनजन्मर्क्षं शान्तर्क्षगृहतारकं ॥
दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयं ।
मही मङ्गलभूयिष्ठपुरप्रामब्रजाकरा ॥
नदयः प्रसन्नसलिलाः हृदा जलरुहश्रियः ।
द्विजालिकुलसन्नादस्तबकावनराजयः ॥
ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ।
अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥
मनास्यासन्नप्रसन्नानि साधूनामसुरदुहाम् ।
जायमानेऽजने तस्मिन्नेदुर्दुन्दुभयो दिवि ॥
जगुः क्लृप्तगन्धर्वास्तुष्टुबुः सिद्धचारणाः ।
विद्याधर्यश्च नवतुः अप्सरोभिः समं तदा ॥
मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः ।
मन्दं मन्दं जलधराः जगर्जुनसागरम् ।
निशीथे तम उद्धूते जायमाने जनार्दने ॥
देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।
आविरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥

¹ Vishnu Bhāgavata, Skanda 10, Chapter I.

² Ibid., Chapter II.

ततश्च शौरिर्भगवत्प्रचोदितः ।
सुतं समादाय ससूतिकागृहात् ।
यदा बहिर्गन्तुमियेष तर्ह्यजा ।
या योगमायाऽजनि नन्दजायया ॥

Then came the time, attended by blessings of every kind, and most delightful to behold—when the Asterisk Rohini rode ascendant while Ashwini and all constellations and planets radiated peace ineffable.

Peace reigned in all the quarters of the globe; the sky was glorious with starlight shining bright and clear; on earth, there was fullest benediction everywhere—in the towns, in the country side, in the pastures and in the mines. Rivers overflowed with water, sparkling and clear; lakes were glorious with their wealth of lotuses and the forests appeared in great floral beauty and rang with welcome songs of birds and bees.

The winds wafted pleasant and laden with auspicious perfumes. The holy fires of the regenerate ones burnt bright, radiating peace; the minds of the pious (the enemies of the demoniacal beings) were wrapt in peaceful ecstasy. Then sounded the Kettle drums of the Devas, heralding that the birth of the Divine Being was about to take place; the angelic hosts of Kinnaras and Gandharvas sang in ecstasy; the Siddhas and Charanas hymned in praise; the Vidyadhara Devis and Apsaras danced for joy; the sages and celestials dropped, in high delight, flower-offerings from the sky.

Softly and softly, did the rain-clouds rumble on, reverberating with the rejoicing echoes of the responsive seas when there came the silence and the darkness of midnight when Janārdana, the Lord of the Universe, was to be born. Then did Vishnu, the indweller of all hearts, issue forth from Devakī of divine form, like unto the moon rising in full glory in the East.

Just as the father Shauri, being impelled by the Lord, was about to go forth from the puerperal chamber with the Divine Babe in his arms, then, just at that very moment, the birthless Yogamāyā was born to the wife of Nanda.³

In occult treatises like *Soundarya Lahiri*, Devī or Shaktī is referred to in the following manner:

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं ।
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ॥

Only when united with Shaktī has Shiva power to manifest; but without Her, the Deva cannot even stir.⁴

¹ Vishnu Bhāgavata, Chapter III.

² *Soundarya Lahiri* portion of *Soundarya Lahiri*, Verse 1.

A little further on, in the same work, we have the following addressed to Deva and Devī—the *two-in-one* :

उभाभ्यां एताभ्यां उभयविधिमुद्दिश्य दयया ।

सनाथाभ्यां जज्ञे जनकजननीमज्जगदिदम् ॥

O Father-Mother! this world of ours was created by the compassion of Your joint-protectorship, to the end that by Your mutual help, Your joint-design may fulfil itself.

To the Hindūs, the World-Mother is not only the supreme embodiment of the tenderest love and wondrous compassion, ever brooding over Her children and providing them the protection and the sustenance that they need but She is also the Warrior-Queen of invincible Power and Majesty, who keeps a ceaseless vigil over Her offspring, manifesting Her mighty Mother-Strength whenever it is needed to drive away or destroy those demoniacal beings who cause evil to Her children, the objects of Her wondrous Mother-Love. Hence it is that the Hindūs are seen to offer their adorations not only to Mahālakshmī, Mahāgaurī, Mahāsarasvatī, Mahā-Mohinī, Tripurasundarī, Annapūrneshwarī (bestower of nourishment), Vishvambharī (preserver of the universe), Shakambarī (preserver of the plants), Sreyas-karī (giver of all good) and such other manifestations of Supreme Peace, Gentleness and Beauty but also to others like Chandī, Chāmundī, Durgā, Mahākālī and the like, where the Great Mother, roused by the dangers threatened to Her children by the evil ones, shows Herself in Her awe-inspiring form of invincible Power and all-conquering Strength, striking terror and causing destruction to beings of demoniacal nature.

The Spirit of the World-Mother abides in the whole of Her creation, even in the fiercest tigress-mother who becomes tender and gentle as a dove, as she lovingly suckles her newborn cubs; but presents a picture terrible to behold as she springs mightily at the slightest indication of danger to her offspring and seeks to tear the enemy with her teeth and

claws. The World-Mother has Her representatives in every order of Her manifold creation. Our Purāṇas narrate the story of the sorrowing Kāmadhēnu (the Divine Cow-Mother milking boons to the worlds of gods and men) who being questioned by Indra why hot tears were dropping from her eyes, stated in reply that it was because she could not help weeping at the sight of the many cruelties inflicted by human beings on the children of Her womb. So, too, we read of Divine Mothers of the race of Nāgas (Serpents), Garudas (holy eagles), and other orders of Her manifold creation. We read too of Mother-Spirits brooding over towns and cities, countries and continents, the seas and the woods. We read in the Rāmāyaṇa of the grief of Laṅkā-Devī (Mother-spirit, guarding Laṅkā) at Hanumān's approach to that city, as she knew that that was the sign of the future downfall of the mighty Rāvaṇa and his city. To those who have eyes to see, Mother Adyar, Mother Brindāvan, Mother Mathura, Mother Kāshi, Mother India and Mother Earth are not mere names but great realities, most mighty and beautiful to behold. Nor does the Hindū view stop with this universe of our Trimūrṭi (Triple Logos) and Triple Shakti. We are told that, round our universe, there blaze many other universes of many grades, each universe having the Trimūrṭi and Triple Shakti appropriate to its own order. Each universe may be looked upon as being at once the central Sun of its own system, as also a planet fitting into its proper place in a system of a mightier Sun with mightier Triple Logos and Shakti; and so we have the conception that the smallest particle of dust and the greatest Ishvara are *one* in their nature, both being manifestations of Deva and Devī, Father and Mother, Bhagavān and Bhagavatī. "As above, so below." Above, we go from vast Brahmāṇḍas to vaster Brahmāṇḍas, from vast immensities to vaster immensities, from vast manifestations to vaster manifestations. Below, we go to Brahmāṇḍas of ever

lessening order ; but all are Brahmāṇḍas—Cosmoses ; all are Father-Mother, Deva-Devī, Triple Logos and Shakti, though in the language of relativity, we speak of one as a Kshudra Brahmāṇḍa (Microcosmos) as compared with another, designated as Mahat Brahmāṇḍa (Macrocosmos).

I may usefully close this paper by citing the following extracts from the *Devī Bhāgavata* where these several points concerning the Mother aspect of Divinity are well brought out in the story of the visit of the Trimūrṭi to Devī Bhagavatī ; the scene is in Mani-ḍwīpa, the "Jewel Island" where the Devī reigns in all Her glory ; the divine Vyāsa who narrates the story relates that, once upon a time, the Trimūrṭi while wandering through the cosmoses in their aerial cars found themselves on this wondrous island where reigned the Devī "shining with the lustre of ten million suns". As the Trimūrṭi got into the presence of the Devī, They found Themselves in youthful feminine forms of wondrous beauty. They stayed there for one hundred years adoring the glories of the Devī ; during this journey and sojourn, Bhagavān Vishṇu, being impelled, on occasions, to sing in praise of the Devī, expressed himself to the other members of the Trinity in the following manner :

धन्या वयं महाभागाः कृतकृत्याश्च सांप्रतं ।
यदत्र दर्शनं प्राप्ताः भगवत्याः स्वयं त्विदं ॥
सैषा वरांगना नाम या दृष्टा वै महार्णवे ।
बालभावे महादेवी दोलयन्तीव मां मुदा ॥
शयानं वटपत्रे च पथके सुस्थिरे दृढे ।
पादांगुष्ठं करे कृत्वा निवेश्य मुखपंकजे ॥
लेलिहन्तं च क्रीडन्तं अनेकैर्बालचेष्टितैः ।
रममाणं कोमलांगं वटपत्रपुटे स्थितं ॥
गायन्ती दोलयन्ती च बालभावान्मयिस्थिते ।
सेयं सुनिश्चितं ज्ञानं जातं मे दर्शनादिव ॥

कामं नो जननी सैषा शृणुतां प्रवदाम्यहं ।

अनुभूतं मया पूर्वं प्रयभिज्ञा समुत्थिता ॥

Now that we have obtained, O illustrious Ones, this glimpse of Bhagavatī Herself, we are indeed blessed and have our highest objects duly accomplished . . . I now remember that it was this all-excellent Lady that was seen by me before, in the Great Ocean—this same Mahadevī who, in my then babyhood, rocked me to and fro with great joy. At that time, when I was sleeping in the cradle of the well-fixed and firm banyan leaf, having my great toe in my hand, placing it in the mouth-lotus and playing many similar baby-pranks, it was She that gently rocked my playful and tender body as I lay on that banyan leaf in my baby state. Now at Her sight, there is born within me the certainty of knowledge ; now the recollection of all that was experienced by me in the past has again arisen. Therefore listen ; I proclaim that this Great Lady is verily our Mother.¹

नमो देव्यै प्रकृत्यै च विधात्र्यै सततं नमः ।

कल्याण्यै कामदायै च वृध्यै सिध्यै नमो नमः ॥

नत्वामृते किमपि वस्तुगतं विभाति ।

व्याप्यैव सर्वमखिलं त्वमवस्थितासि ॥

शक्तिं विना व्यवहृतौ पुरुषोप्यशक्तः ।

बभ्रयते जननि बुद्धिमता जनेन ॥

I bow to Devī Prakṛti ; I bow always to Her who is Vidhātri (creator) ; I bow, again and again, to Her who is Kalyāṇī (auspicious one), Kāmadā (giver of desires), Vṛiddhi (power of growth and increase in all things), and Siddhi (power of achieving success and obtaining attainments of all kinds.)

O Mother, without thee no object would become manifest. Having verily pervaded the entire universe, Thou art remaining imminent in all things. Hence, it is proclaimed by the wise that without Thy aid, O Mother, even the Highest Purusha is unable to act.²

अस्माभिरत्रभुवने हरिरन्य एव ।

दृष्टः शिवः कमलजः प्रथितप्रभावः ।

अन्येषु देवि भुवनेषु न सन्ति किं ते ।

किं विद्म देवि विततं तव सुप्रभावं ॥

याचेंऽव तेंऽधिकमलं प्रणिपत्य कामं ।

चित्ते सदा वसतु रूपमिदं तवैतत् ॥

एषावयोरविरता किल देवि भूयात् ।

व्याप्तिः सदैव जननी सुतयोरिवार्ये ॥

¹ *Devī Bhāgavata*, Part III, Chapter III.

² *Devī Bhāgavata*, Part III, Chapter III.

O Devi, in this universe, unfolded by Thee, are seen by us another Vishnu, another Shiva and another Brahmā of celebrated greatness. Who knows, O Devi, how many other such Brahmās, Vishṇus and Shivas exist in Thy other universes. Verily, O Devi, Thy glory is infinite.

O Mother, bowing again and again to Thy lotus feet, I pray that this form of Thee may ever dwell in my mind. O noble Devi, may this relationship of Mother and Son exist unbroken between Thee and me, now and for evermore.¹

नमस्ते सर्वलोकानां जननीमभिसंभवां ।

श्रियमुनिद्रपद्माक्षीं विष्णुवक्षस्थलस्थिताम् ॥

Salutation to Thee, the Mother of all the Worlds, the daughter of the Sea, Lakshmi with eyes of full-blown lotus, and seated in the heart of Vishṇu.

P. S. This address was followed by a discussion when a question was asked whether it was not likely that the conception of Jagadāmbā presented in this paper was really not so much a presentment of the ancient Hindū teaching itself as the result of my conscious or unconscious reading into the ancient scriptures the modern Theosophical conception of the "World-Mother," whose advent was announced to us by Dr. Besant recently on the last Annunciation Day. Obviously, the most satisfactory answer to a question of this description could only be that which is obtained by the best exercise of one's own faculties of reasoning and intuition. As far as I am concerned, I have not the least hesitation in owning, with profound thankfulness, that, in my study of this subject as of many others, the modern Theosophical teachings have served as the most illuminating commentaries on the ancient Hindū texts; I am more than grateful, and more grateful than I can tell, to those Theosophical leaders, the light of whose teachings have enabled me to obtain glimpses, according to my own measure, into that wondrous wisdom which is Hindūism and that Eternal Truth which is Sanātana Dharma. Nor have I the least hesitation in owning that, while I have no personal experiences in the matter, I rejoicingly accept the glad

¹ *Devi Bhāgavata*, Part III, Chapter III.

*tidings, regarding the advent of the World-Mother, brought to us by her who is the blessed bringer of many glad tidings and the great mother and promoter of many good causes. In domains such as these, where I have not yet learnt to verify things for myself, I gladly accept as my working hypotheses the teachings of those whose powers of contacting and sensing truth are, to the best of my knowledge and reasoning, vastly greater than my own. Some day, I too will learn to verify such things for myself; I shall then be able to speak of what I have myself *seen* and *known*; till then, I can only say: "Thus have I *heard*, pondered and understood."

I was also asked to explain why it was that the use of the particular term "Jagadāmbā" as applied to the World-Mother, was comparatively infrequent in our *śloṭras* and other such literature. The answer was and still is: "At present, I do not know." The use of the word "Jagat Guru," as applied to the World-Teacher is perhaps even more infrequent; why? Again, at present, I do not know; but, in due course, I hope to know.

G. Srinivasamurti

TO RUKMINI

SWEET singing bird, sounding the note
Of His inmost harmony
Surely the sound of your song so sweet
Will bring us His Purity.

His Wisdom pours in fragrant waves
From the depths of your heart of flowers,
While your sweetness seems to shroud your strength,
So we scarcely suspect your powers.

So, singing bird, sing on
His song of Wisdom and Love,
For its fragrant sweetness ever brings
Our hearts close to His Above.

DOROTHY E. OTIS

A HINDŪ CHELA'S DIARY

From *The Path*, 1886¹

IN the month of December he arrived at Benares, on what he hoped would be his last pilgrimage. As much as I am able to decipher of this curious manuscript, written in a mixture of Tamil—the South Indian language—with Mahrathi, which as you know, is entirely dissimilar, shows that he had made many pilgrimages to India's sacred places, whether by mere impulse or upon actual direction I know not. If he had been only any ordinary religiously disposed Hindū we might be able to come to some judgment hereupon, for the pilgrimages might have been made in order to gain merit, but as he must long ago have arisen above the flowery chains of even the Vedas, we cannot really tell for what reason these journeys were made. Although, as you know, I have long had possession of these papers, the time had not until now seemed ripe to give them out. He had, when I received them, already long passed away from these busy scenes to those far busier, and now I give you liberty to print the fragmentary tale without description of his person. These people are, you know, not disposed to have accurate descriptions of themselves floating about. They, being real disciples, never like to say that they are, in a manner quite contrary to that of those famed professors of occult science who opportunely or inopportunely declare their supposed chelaship from the house top.

. . . Twice before have I seen these silent temples, standing by the rolling flood of sacred Ganges. They have not changed, but in me what changes have occurred! And yet that cannot be; for, the I changeth not, but only the veil wrapped about is either torn away or more closely and thickly folded round for the disguising of the reality . . . It is now seven months since I began to use the privilege of listening to Kunala. Each time before, that I came to see him,

¹ The original MS. of this Diary, as far as it goes, is in our possession. The few introductory lines are by the friend who communicated the matter to us.—(Editor, *The Path*.)

implacable fate drove me back. It was Karma, the just law, which compels when we would not, that prevented me. Had I faltered then and returned to the life then even so far in the past, my fate in this incarnation would have been sealed—and he would have said nothing. Why? Happy was I that I knew the silence would not have indicated in him any loss of interest in my welfare, but only that the same Karma prevented interference. Very soon after first seeing him I felt that he was not what he appeared exteriorly to be. Then the feeling grew within a short time into a belief so strong that four or five times I thought of throwing myself at his feet and begging him to reveal himself to me. But I thought that was useless, as I knew that I was quite impure and could not be trusted with that secret. If I remained silent I thought that he would confide to me whenever he found me worthy of it. I thought he must be some great Hindū Adept who had assumed that illusionary form. But here this difficulty arose, I knew that he received letters from various relatives in different parts, and this would compel him to practise the illusion all over the globe, for some of those relatives were in other countries, where he had been too. Various explanations suggested themselves to me . . .

I was right in my original conception of Kunala that he is some great Indian Adept. On this subject I constantly talked with him since—although I fear I am not, and perhaps shall not be in this life worthy of their company. My inclination has always been in this direction. I always thought of retiring from this world and giving myself up to devotion. To Kunala I often expressed this intention, so that I might study this philosophy, which alone can make man happy in this world. But, then, he usually asked me what I would do *there* alone? He said instead of gaining my object I might perhaps become insane by being left alone in the jungles with no one to guide me;

that I was foolish enough to think that by going into the jungles I could fall in with an Adept; and that if I really wanted to gain my object I should have to work in the reform, in and through which I had met so many good men and himself also, and when the Higher Ones whom I dare not mention by any other names, were satisfied with me they themselves would call me away from the busy world and teach me in private. And when I foolishly asked him many times to give me the names and addresses of some of those Higher Ones he said once to me: "One of our brothers has told me that as you are so much after me I had better tell you once for all that I have no right to give you any information about them, but if you go on asking Hindūs you meet what they know about the matter you might hear of them, and one of those Higher Ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do. These were orders, and I knew I must wait, and still I knew that through Kunala only would I have my object fulfilled . . .

I then asked one or two of my countrymen, and one of them said he had seen two or three such men, but that they were not quite what he thought to be *Raj Yogs*. He also said he had heard of a man who had appeared several times in Benares but that nobody knew where he lived. My disappointment grew more bitter, but I never lost the firm confidence that Adepts do live in India and can still be found among us. No doubt too there are a few in other countries, else why had Kunala been to them . . .

In a letter from Vishnurama it was said that a certain X lived in Benares and that Swamiji K knew him. However for certain reasons I could not address Swamiji K directly, and when I asked him if *he* knew X he replied: "If there be such a man here at all he is not known." Thus evasively on many occasions he answered me, and I saw that all my expectations in going to Benares were only castles

in the air. I thought I had gained only the consolation that I was doing a part of my duty. So I wrote again to Nilakant: "As directed by you I have neither let him know what I know of him nor what my own intentions are. He seems to think that in this I am working to make money, and as yet I have kept him in the dark as regards myself, and am myself groping in the dark. Expecting enlightenment from you, etc."

. . . The other day Nilakant came suddenly here and I met Swamiji K and him together, when to my surprise K at once mentioned X, saying he knew him well and that he often came to see him, and then he offered to take us there. But just as we were going, an English officer who had done Kunala a service at some time, arrived at the place. He had in some way heard of X and was permitted to come. Such are the complications of Karma. It was absolutely necessary that he should go too, although no doubt his European education would never permit him to more than half accept the doctrine of Karma, so interwoven backward and forward in our lives, both that now, that past and that to come. At the interview with X, I could gain nothing, and so we came away. The next day X came to see us. He never speaks of himself, but as "this body". He told me that he had first been in the body of a fakir, who, upon having his hand disabled by a shot received while passing the fortress of Bhurtpore, had to change his body and choose another, the one he was now in. A child of about seven years of age was dying at that time, and so, before the complete physical death, this fakir had entered the body and afterwards used it as his own. He is, therefore, doubly not what he seems to be. As a fakir he had studied Yoga science for 65 years, but that study having been arrested at the time he was disabled, leaving him unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the inner X is 118 years old . . .

In the night I heard him talking with Kunala, and found that each had the same Guru, who himself is a very great Adept, whose age is 300 years, although in appearance he seems to be only 40¹! He will in a few centuries enter the body of a Kshattriya, and do some great deeds for India, but the time had not yet come.

Yesterday I went with Kunala to look at the vast and curious temples left here by our forefathers. Some are in ruins, and others only showing the waste of time. What a difference between my appreciation of these buildings now, with Kunala to point out meanings I never saw, and that which I had when I saw them on my first pilgrimage, made so many years ago with my father . . .

A large portion of the MS. here, although written in the same characters as the rest, has evidently been altered in some way by the writer, so as to furnish clues meant for himself. It might be deciphered by a little effort, but I must respect his desire to keep those parts of it which are thus changed, inviolate. It seems that some matters here jotted down are related to secret things, or at least to things that he desired should not be understood at a glance. So I will write out what small portion of it as might be easily told without breaking any confidence.

It is apparent that he had often been before to the holy city of Benares, and had merely seen it as a place of pilgrimage for the religious. Then, in his sight, those famous temples were only temples. But now he found under the instruction of Kunala, that every really ancient building in the whole collection had been constructed with a view to putting into imperishable stone the symbols of a very ancient religion. Kunala, he says, told him, that although the temples were made when no supposition of the ordinary people of those eras leaned toward the idea, that nations could ever arise who would be ignorant of the truths then universally known, or that darkness would envelop the intellect of men, there were many Adepts then well known to the rulers and to the people. They were not yet driven by inexorable fate to places remote from civilisation, but lived in the temples, and while not holding temporal power, they exercised a moral sway which was far greater than any sovereignty of earth. And they knew that the time would come when the influence of the dark age would make men to have long forgotten even that such beings had existed, or that any doctrines based on the material rights of *mine* and *thine* had ever been

¹ There is a peculiarity in this, that all accounts of Cagliostro, St. Germain and so on forty only. (Ed., *The Path*).

held. If the teachings were left simply to either paper or papyrus or parchment, they would be easily lost, because of that decay which is natural to vegetable or animal membrane. But stone lasts, in an easy climate, for ages. So these Adepts, some of them being really themselves *Mahārājas*, caused the temples to be built in forms, and with such symbolic ornaments, that future races might decipher doctrines from them. In this, he says, great wisdom is apparent, for to have carved them with sentences in the prevailing language would have defeated the object, since languages also change, and as great a muddle would have resulted as in the case of the Egyptian hieroglyphics, unless a key-stone had also been prepared; but that itself might be lost, or in its own turn be unintelligible. The ideas underneath symbols do not alter, no matter what may be the language, and symbols are clear immortally, because they are founded in nature itself. With respect to this, he writes down that Kunala informed him that the language used then was not Samskr̥t, but a far older one now altogether unknown in the world.

From a detached sentence in the MS. it is shadowed out that Kunala referred to a curious building put up many years ago in another part of India and now visible, by which he illustrated the difference between an intelligent construction and an unintelligent one. This building was the product of the brain of a *chandala*¹ who had been enriched through a curious freak. The Rajah had been told upon some occasion by his astrologers, that he must give an immense sum of money to the first person he saw next day, they intending to present themselves at an early hour. Next day, at an unusually early hour, the Rajah arose, looked out of the window, and beheld this *chandala*. Calling his astrologers and council together and the poor sweeper into his presence, he presented him with lacs upon lacs of rupees, and with the money the *chandala* built a granite building having immense monolithic chains hanging down from its four corners. Its only symbology was, the change of the chains of fate, from poor low caste to rich low caste. Without the story the building tells us nothing.

But the symbols of the temple, not only those carved on them, but also their conjuncture, need no story nor knowledge of any historical events. Such is the substance of what he writes down as told him by Kunala. He says also that this symbology extends not only to doctrines and cosmology, but also to laws of the human constitution, spiritual and material. The explanation of this portion is contained in the altered and cryptic parts of the MS. He then goes on:

. . . Yesterday, just after sunset, while Kunala and X were talking Kunala suddenly seemed to go into an unusual

¹ A low caste man, a sweeper. Such a building can now be seen at Bijapur, India. (Ed., *The Path*).

condition, and about ten minutes afterwards a large quantity of malva flowers fell upon us from the ceiling.

I must now go to . . . and do that piece of business which he ordered me to do. My duty is clear enough, but how am I to know if I shall perform it properly. . . When I was there and after I had finished my work and was preparing to return here, a wandering fakir met me and asked if he could learn from me the proper road to Karli. I directed him, and he then put to me some questions that looked as if he knew what had been my business; he also had a very significant look upon his face, and several of his questions were apparently directed to getting me to tell him a few things Kunala had told me just before leaving Benares with an injunction of secrecy. The questions did not on the face show that, but were in the nature of inquiries regarding such matters, that if I had not been careful, I would have violated the injunction. He then left me saying: "You do not know me but we may see each other." I got back last night and saw only X, to whom I related the incident with the fakir, and he said that it was none other than Kunala himself using that fakir's body who had said those things, and if I were to see that fakir again he would not remember me and would not be able to repeat his questions, as he was for the time being taken possession of for the purpose by Kunala, who often performs such things. I then asked him if in that case Kunala had really entered the fakir's body, as I have a strange reluctance asking Kunala such questions, and X replied that if I meant to ask if he had really and in fact entered the fakir's person the answer was no, but that if I meant to ask if Kunala had over-come that fakir's senses, substituting his own, the answer was yes, leaving me to make my own conclusions.

. . . I was fortunate enough yesterday to be shown the process pursued in either entering an empty body or, in using one which has its own occupant. I found that in both cases it

was the same, and the information was also conveyed that a *bhut*¹ goes through just the same process in taking command of the body or senses of those unfortunate women of my country who sometimes are possessed by them. And the *bhut* also sometimes gets into possession of a part only of the obsessed person's body, such as an arm or a hand, and this they do by influencing that part of the brain that has relation with that arm or hand; in the same way with the tongue and other organs of speech. By any person but Kunala I would not have allowed my own body to be made use of for the experiment. But I felt perfectly safe, that he would not only let me in again, but also that he would not permit any stranger, man or *gandharva* to come in after him. We went to . . . and he . . . The feeling was that I had suddenly stepped out into freedom. He was beside me and at first I thought that he had but begun. But he directed me to look, and there on the mat I saw my body, apparently unconscious. As I looked . . . the body of myself opened its eyes and arose. It was then superior to me, for Kunala's informing power moved and directed it. It seemed even to speak to me. Around it, attracted to it by those magnetic influences, wavered and moved astral shapes, that vainly tried to whisper in the ear or to enter by the same road. In vain!

They seemed to be pressed away by the air or surroundings of Kunala. Turning to look at him, and expecting to see him in a state of *samādhi*, he was smiling as if nothing, or at the very most, but a part of his power had been taken away, . . . another instant and I was again myself, the mat felt cool to my touch, the *bhuts* were gone, and Kunala bade me rise.

He has told me to go to the mountains of . . . where . . . and . . . usually live, and that even if I were not to see anybody the first time, the magnetized air in which they live would do

¹ An obsessing astral shell. (Ed., *The Path*).

me much good. They do not generally stop in one place, but always shift from one place to another. They, however, all meet together on certain days of the year in a certain place near Bhadrinath, in the northern part of India. He reminded me that as India's sons are becoming more and more wicked, those Adepts have gradually been retiring more and more toward the north, to the Himālaya mountains . . . Of what great consequence is it for me to be always with Kunala. And now X tells me the same thing that I have always felt. All along I have felt and do still feel strongly that I have been once his most obedient and humble disciple in a former existence. All my hopes and future plans are therefore centred in him. My journey up country has done me one good, that of strengthening my belief, which is the chief foundation on which the grand structure is to be built . . .

As I was walking past the end of Ramaling's compound I saw a small lamp of European make, and while there was no wind, the light there several times fell low. I could not account for it. Both Kunala and X were far away. But in another moment, the light suddenly went out altogether, and as I stopped, the voice of revered Kunala who, I supposed was many miles away, spoke to me, and I found him standing there. For one hour we talked; and he gave me good advice, although I had not asked it—thus is it always, when I go fearlessly forward and ask for nothing I get help at an actual critical moment—he then blessed me and went away. Nor could I look in what direction. In that conversation, I spoke of the light going down and wanted an explanation, but he said I had nothing to do with it. I then said I wanted to know, as I could explain it in two ways, *viz.*, first that he did it himself, or second, that someone else did it for him. He replied that even if it were done by somebody else, *no yogi will do a thing unless he sees the desire in another yogi's mind.*

The significance of this drove out of my mind all wish to know *who* did it, whether himself or an elemental or another person, for it is of more importance for me to know even a part of the laws governing such a thing, than it is to know who puts those laws into operation. Even some blind concatenation of nature might put such natural forces in effect in accordance with the same laws, so that a knowledge that nature did it would be no knowledge of any consequence.

I have always felt and still feel strongly that I have already once studied this sacred philosophy with Kunala, and that I must have been, in a previous life, his most obedient and humble disciple. This must have been a fact, or else how to account for the feelings created in me when I first met him, although no special or remarkable circumstances were connected with that event. All my hopes and plans are centred in him and nothing in the world can shake my confidence in him, especially when several of my Brahmin acquaintances tell me the same things without previous consultation.

(To be continued)

JOYOUSNESS AT ADYAR

FROM OUR OWN CORRESPONDENT IN THE ASTRAL PLANE—A. B.

[The following is a record of a little talk given to Adyar by the President. Notes were taken of the ideas, and are reproduced.]

I WANT you all to be very joyous, for joyousness is indispensable both to a happy Adyar and to an efficient Adyar. As the great world-centre both for brotherhood and specifically for the Theosophical Society and the many movements our Society has mothered, Adyar occupies a unique place in the life of the world. By the force of strong example, Adyar can almost compel the world to follow the path to happiness in the sense that a strong example from such a centre as Adyar would be so compelling in its power and attractiveness that the rest of the world would be irresistibly drawn to follow the example.

Let us try to make Adyar irresistible, so that every one who visits Adyar feels "compelled" to take away with him its spirit, to implant it in his own home and surroundings. That we may achieve this, joyousness must be the rule and all forms of depression very much the exception. What reason have we to be otherwise than supremely joyous? We live in the Home of our Masters. We dwell in one of the great Centres established by Them for the service of the world. We are indeed called to live here that we may be of use to Them. What more could we desire? We may have our difficulties, our troubles, our anxieties; but how small should these loom as compared with the wonderful privilege of living at Adyar and of so intimately participating in the Masters' work. Even if from time to time depression steals over us, here at Adyar we ought to be able to throw it off very

quickly, so that it is no sooner here than it is gone. I know that sometimes our residents, generally in the beginning of their stay, have some difficulty in accommodating themselves to the great pulsations of Power that surge through Adyar. Stimulating the whole of the nature, these forces stir into activity both quality and defect, and people sometimes become depressed, feel unworthy, have the feeling that they are much worse than they thought they were. If they are wise, they will recognise this to be the natural effect of living in a magnetic field highly charged with Life, Life which penetrates into the inmost recesses and vitalises every part of one's being. The wise course under these circumstances is to recognise that certain weaknesses which may have been lying dormant still have a slight hold, and the best method of getting them out of way is to ignore them, concentrating the attention on the positive of which they are the negative. "You are still there, are you? Very well, I will busy myself about that which will elbow you out by taking all the place you at present occupy in my consciousness." We may well thank Adyar for drawing our attention to the weak spots that remain in our character, so that by turning our attention away from them to the qualities of which they are the defects we shall starve them into non-existence.

But Adyar also draws our attention to our strong points, and we should employ these to the utmost in the service of that for which Adyar stands. We are here because of the use that can be made of these in the Masters' work. Let us then use them so that by being used they themselves grow and stir other qualities, less developed, into growth. In this way we gain an all-round development, giving us balance and wisdom.

There is one point to which I would like to draw your special attention. Your joyousness must not merely be a vague and general joyousness. Indeed, it must not at all be

either vague, or just general without any specific direction. It must be a joyousness which permeates your daily life and all your activities, whatever these may be. It must be a joyousness which radiates from you and is as irresistibly compelling to your fellow-residents as Adyar itself must be to the outer world. Your joyousness must be "compelling". Your fellow-residents must be unable to resist the infection of your own joyous radiance. No one must be able to be otherwise than joyous in your presence. Your sparkling life must stir the lives of all your comrades to sparkle with joyousness. You must be an antidote to dullness, to depression, to peevishness, to all that narrows and hardens. Sadness, unhappiness, the sense of incapacity, worry—all must give way before your joyousness.

Whatever be the circumstances of your lives at Adyar, difficult or easy, comfortable or somewhat uncomfortable, never allow joyousness to suffer even a temporary defeat, the slightest obscuration. Some of you may remember the character of Mark Tapley in one of Dickens' novels. He was always saying that there was no credit in being happy if there were no difficulties in the way. To be happy when it would be difficult to be otherwise than happy has no special merit; but to be happy when every circumstance pushes you the other way shows that you know what happiness really is, and know that true happiness is independent of outer circumstances. None of you living here at Adyar are in the midst of circumstances pushing you the other way. You may have difficulties, but what is any one of these compared with the inestimable advantage of living at Adyar? I think Mark Tapley would have said that there is no particular credit in being happy at Adyar. The happiness, the joyousness, of our Masters is in the very atmosphere we breathe in this wonderful place. Let, therefore, no cloud darken what should be the clear, bright sky of joyousness; and if a cloud now and

then appears upon the horizon, let it be scurried away without the loss of a moment.

Whatever be the nature of your duties at Adyar, be very happy and joyous in them. They may appear to you important, or they may appear unimportant. The words "important" and "unimportant" are very relative terms. In reality there is nothing that is unimportant, for even a little thing which we might be inclined to call unimportant has, or should have, importance given to it by the way in which we do it. What the world might call important may well be robbed of its value if it be not done as it should be done. A really important piece of work may lose most of its importance, become valueless, if it be not done as it should be done. And a little thing, to which, perhaps, the world would pay no attention whatever, or a little thing which of itself may have no special importance, may gain immense importance from the way in which it is done, from the care, from the love, that is put into it. So the importance of a piece of work is much more dependent than we might ordinarily think, upon what we put into it. We can confer importance upon it. No matter what you may be doing here at Adyar, however obscure and of little value it may appear to be, it may have an importance equal to much more showy work, may in fact be much more important than work which seems to loom larger in the activities of Adyar, because you do it with your whole heart "as unto the Lord". Work at Adyar has indeed its own importance because it is work done at Adyar. All that happens at Adyar has the special significance of being done at Adyar. The slightest thought, the slightest feeling, the most casual word, the most careless action, has an importance which it might not have elsewhere, which it probably would not have elsewhere. It is charged with the Power of Adyar. Never forget this fact. It should make you careful as much of the little things as of the bigger things, and should make

you realise that at Adyar there is nothing which is little or unimportant. And if you will do the little things so as to make them important things, you will be adding to the importance they already have. Thus even a very little thing, done at Adyar and done by you "as unto the Lord," may become a powerful instrument for the service of the world. It is one of the great advantages of living at Adyar that the little things count for much in service.

But I ask you not merely to do your own work, to perform your own duties, joyously. I ask from you something more, something which you ought to be able to do if you are worthy of the privilege of living at Adyar. I ask you to be no less joyous, no less happy, in the work in which others are engaged. Every one ought to be happy in his own work. There is nothing out of the way in that. Can you add to this by rejoicing in the work that others are doing? Can you take as keen an interest in their work as you should be taking in your own? Do you realise clearly that it is all one work, that every piece of work done here at Adyar is part of the service Adyar exists to render to the world? Do you think you could manage to be proud of the work of others, be very, very glad that they are doing their own work—work as necessary to Adyar's service as is your own? Can you look upon the way in which they are doing their work in a spirit of happy appreciation, never in a spirit of criticism? Are you not doing the best you can? Are you not trying hard to do your duty? Give them the same credit you have the undoubted right to ask to have given to your own work. It will be of immense help to Adyar when you can take as much interest in the work of your fellow-residents as you take in your own. You may think I am asking much. I do not think I am asking more than you ought to be able to give. I do not think I am asking more than you ought to give, considering the position you occupy as part of the great channel

through which the Masters' force flows into the outer world. We are all working for them. All the work we do here is Their work, of whatever nature. Each piece of work done here is necessary to Their Plan. Each worker here is entrusted with his share of the work, and he is doing the very best he can. We must not be so foolish as to think we could do his work better than he is doing it. Possibly we could, though this is very doubtful; but it does not happen to be our work, and we shall be better employed in trying to do our own work better rather than to waste our time in criticising someone else about work of the difficulties of which we probably have no conception. We must not be busybodies, for a busybody is the most inefficient person I know. He is generally busy about other people's business because he is neglecting his own. If he were hard at work about his own business he would have no time for criticising other people's. You may be sure that all our workers are doing their best, just as you are doing your best. Help them with appreciation; do not hinder them with ignorant criticism. Help them with understanding; do not hinder them with what is certainly misunderstanding. We must all work together in the utmost harmony, in the utmost mutual appreciation, eager to help each other, going out of our way to lend a friendly hand where we have reason to believe that a friendly hand would be welcome.

All work is one work. All work is Their work. All work is HIS work. Each one of us is called to the work he is doing. Each one of us is doing his work under the eyes of Those who watch over us, who oversee the work. We need not then trouble ourselves about the way in which others are doing their work. It is under Their watchful care. Let us rather see to it that we are able to render a good account of the work entrusted to ourselves, so that the Master may have good cause to say: "Well done."

THE TIBETAN BOOK OF THE DEAD "BARDO THÖDOL"¹

By C. RAWDON BRIGGS

I wonder if we Theosophists know how much sympathetic study of Eastern Wisdom is going on among students who are in no way associated with the Theosophical Society?

The name of Arthur Avalon we know well for his voluminous works on *The Tantra*, but as Sir John Woodroffe he may be strange to us. Under this name he contributes a notable foreword to the above work, which has, he observes, the purpose

to serve as spiritual strand in an unbreakable bond of goodwill and universal peace, binding East and West together in mutual respect and understanding, and in love such as overleaps every barrier of creed and caste and race.

It certainly came as a surprise to the writer to learn that an American, Dr. Evans-Wentz, had actually become a pupil of Lama Dawa-Samdup, an honour few white men would either covet or obtain.

The purpose of the *Book of the Dead* is to help those who "pass out" to get quickly and easily through the lower mento-astral planes into the world of Nirvāṇa. Dr. Evans-Wentz speaks of

a long succession of Saints and Seers of the God-protected Land of the Snowy Ranges.

¹ Translated by Lama Kazi Dawa-Samdup and given out as a book by Dr. W. Y. Evans-Wentz.

Good!—so it seems that after all the popular idea of Tibet as the land of dirt and squalor and of ignorant Lamas will need modification.

What seems to me to be of the greatest importance is that (as says Dr. L. A. Waddell) the Lamas have keys to unlock the meaning of much of Buddhist doctrines which have been almost inaccessible to Europeans.

There has been a secret international symbol-code among the initiated which affords a key to the meaning of such secret doctrines as are still jealously guarded by the religious fraternities in India, Tibet, China, Mongolia and Japan.

The lamb, the dragon (serpent), the dove, the triangle, the fish, the ever-burning fire—and architectural symbols such as orientation and cross—the colours and shapes of robes of priests, bishops and pope, are witness to the survival of pagan symbolism.

But the key was unconsciously thrown away. That which was surely esoteric was called heresy. The late Lama Kazi Dawa-Samdup says that

despite adverse criticisms directed against H.P.B.'s works, internal evidence shows her to have been intimately acquainted with higher lamaistic teaching.

That is not only interesting but vital, for it tells us that there is a higher, jealously guarded, teaching as well as a popular variety suited to the needs of the multitude.

Very familiar to us are the following:

Seven degrees of *Māya* within the *Saṅskāra*. Seven globes of the physical chain. On each globe seven rounds of evolution, making the seven X seven stations of active existence.

Then, the comparison of the emergence from bodily life to the pre-natal state is not strange to any student of Theosophy, nor the statement that there are four kingdoms of living creatures of (1) Fire, (2) Air, (3) Water, (4) Earth. Over these myriad forms of life man is King; if a Great King (completely knowing or knowing) or a triumphant Yogi or Saint, the elemental subjects themselves place in his hand the *Dorje*—sceptre or thunderbolt.

When in man, made as perfect as human life can make him, the stupidity of his animal nature and the illusion of shape and personality are transmuted into right knowledge (Divine Wisdom) there shines forth in his consciousness the all-pervading wisdom of the *Dharma Dhatu*—Wisdom born of the Voidness, which is, all-pervading.

Bar-do means "between" (*Bar*) "two" (*do*)—between death and rebirth.

Proper instruction as to after-death conditions, far from being forbidden, "peeping and prying" as some Christian ministers have called it, should be the accompaniment of all religious instructions. Even one who has been well-taught will need help and reminding of what he has perchance allowed to become over-laid with worldly thoughts and activities.

So a

Setting face-to-face to the Reality in the Intermediate State is essential to one who would progress towards peace in the beyond.

So the Lama, after due preliminaries, such as covering the corpse with a white cloth, and not allowing it to be touched,

for it takes three and a half or four days for separation of *Bardo* from the physical,

commands the spirit to quit the body and its attachments to living relatives and goods. He examines the aperture of *Brahmā* to see if the spirit has gone. (Does this not imply clairvoyance?)

The Lama's aim is to restore to full consciousness the deceased, after the swoon-state which follows the death of one who is not "fully emancipated". The defunct may have heard but not recognised the teaching; or, though having recognised it, he may not have been thoroughly familiar with it. A theoretical knowledge of swimming will not be of much use to one who has never practised in water.

The practical lesson to be drawn from the instructions in *Bardo* is that here and now we should learn to know and trust our higher nature, weakening the bonds of personality, raising the mind to spiritual consciousness. Having done this, one need fear no evil in the dark valley, for all we meet there is but the creation of our own mentality.

And the devout religionist will see right soon, if he be fitted for it, the vision of the Lord he loved and served on earth. So the Christian will find Christ, the Buddhist his Lord and, in short, every man will meet the "Beloved" in the form he so ardently loves.

Forms change and pass, but the "Beloved" is One, and with Him we are in the Kingdom of Happiness.

C. Rawdon Briggs

"LONG AGO . . .!"

LONG ago, when 'mid primeval slime,
Great paddle-footed monsters writhed and splashed,
We wallowed, you and I in filth of lust and flesh.
Yet in the darkened caverns of our soul,
Lurked some dim spark of Fire, that ne'er could die.

The ages rolled with long and silent might,
Day after day, night after moonlit night,
Until some myriad æons had gone past.
Then from some solemn height,
The riotous hues and clouds of sunset sky
We netted, bore triumphant to our hearts:
The spark grew into flame,
Now bright, now dim and trembling still,
Now red, now green, now cold and flickering blue—
Yet ever burned.

Some thousand ages passed,
Then trumpets in the Dawn blared out,
'Mid clash of swords and clanging chariot-wheels,
To greet the brazen fanfare of the Day.
The flickering Fire, now bright and strong and fair,
Leaped at the sound and rushed to greet its Lord.
'Twas done!
In one great blinding Flame the Twain were One.

L. J..B.

THE PILGRIM'S PROGRESS

A BRIEF STUDY

By DUNCAN GREENLEES

BUNYAN'S HYMN

*He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.*

*Who so beset him round
With dismal stories,
Do but themselves confound—
His strength the more is.
No foes shall stay his might,
Though he with giants fight:
He will make good his right
To be a pilgrim.*

*Since, Lord, thou dost defend
Us with thy Spirit,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labour night and day
To be a pilgrim.*

WHEN the light of Theosophy is thrown upon all things around us, a new vision of their meaning is often born. Although John Bunyan wrote his greatest work, some two

centuries and a half ago, few have yet studied it with minds open to the wonderfully suggestive hints, in very full detail, he gave on the path that leads to Perfection. It is true that the author, a staunch Protestant, would have been horrified by the idea that his book conveyed teachings identical with those of heathen religions, but inspiration is often truer and wider than we dream and his work loses none of its charm when read in the light of occult knowledge.

The story of the Pilgrim's Progress claims to be a dream of the famous tinker while he lay in Bedford Gaol, and tells how a Christian was led from death to immortality. We shall compare his adventures with those we all experience on the same Path, as described in modern Theosophy.

Christian has long lived comfortably enough in the City of Destruction (the changing world of illusion) till he learns that one day the City will be destroyed by God. Then is he much distressed and wonders how he may escape from that coming doom, but after a while he is told by one, called Evangelist, who seems to represent the Messengers of the White Lodge, they who carry the Light to those in darkness, that he may be safe if he passes through a little Gate in the distance and follows the road to which it leads.

Attracted by the description of the glories of the Heavenly City to which Christian is now turning his steps, one, Pliable, accompanies him some way joyfully but they have not gone far together before they reach the first trial on the Path. Their Goal seems so far away and they are so feeble that they fall easily into the Slough of Despond which lies waiting to devour those who set out for the Kingdom of Happiness. Here they struggle for a time in the mud, sinking deeper in their efforts to be free, while Pliable scolds Christian for leading him into such misery on a wild-goose chase. When at the point of complete despair, Christian at last is aided to

clamber out of the marsh on the further side while Pliable, having escaped on the side he entered, runs off home laughing at Christian's madness. Now all this time Christian has been greatly handicapped by a huge load he has to carry on his back, this representing the weight of karma he has accumulated during his long stay in the world of unreality.

After several difficulties and several temptations to wander from the road so that he has to be sent back by Evangelist with a reproof, Christian comes at last to the narrow Gate of Probation. There he finds Interpreter, the Teacher, who explains many things to him and comforts him with advice about the journey he has undertaken.¹

Sent on his way with encouragement,² Christian proceeds along the Path. He is prevented from going astray at this stage by a wall on either side, for all who have entered the Path are guarded till they have seen its Symbol, the emblem of Love and Sacrifice, the Cross, and are freed from their karma. And so he comes to the little hill whereon the Cross is set that all who travel there may see, at the beginning of the journey, the purpose of its treading. And at the foot of the hill there is a tomb, for Sacrifice is loyal even to the bitterest end, and the lower self must die before the Way may be truly trodden or the Goal attained.

Now when Christian comes to this Cross, the love and joyous devotion which the very sight of this emblem of his Goal pours over him, burst the bands that tied his burden to him. It falls to the ground, rolls away into the oblivion of the tomb, and is never seen again. For in the presence of the Beloved Lord, devotion to Him destroys all karma and the Soul is born anew pure as a little child and unhindered by unhappy memories.

¹ It is interesting that here the Master and the Gate are found *before* the heavy karma is discharged.

² The Master cannot travel with the pupil but only points the way. He is a "Signpost" only.

Then come three Angels to him to bless him with true peace and to acknowledge him as a true Pilgrim or Wayfarer. The first assures him that he is free from the burden of his sins and may proceed with a light and joyous heart upon his way, the second gives him a clean raiment, symbolising the pure body required for the actual treading of the Path, the third sets the mark of the Pilgrim upon his brow,¹ and gives him a sealed roll of private teachings for the newly-pledged brother on the Way, the recognised disciple. This he is only to read "as he runs," for occult knowledge is a danger to those who possess but do not practise it.

Happy and refreshed by the encouragement thus received in the First Initiation, Christian goes on his way but soon comes to the first difficulty that assails those who try to go along this road. To strengthen himself for this trial he drinks a little from a clear spring of water, thus drawing on the unfailing fountain of strength within his own heart.

At first his courage makes it an easy task to climb the Hill Difficulty and he runs on his way, but presently his enthusiasm wavers a little and his speed drops until he can barely advance even by crawling. Halfway up the slope is one of those shelters whereof Krishnaji speaks,—the retreats of many temples and many creeds. The Lord of the Hill has built this harbour for a little rest to the weaker pilgrims who cannot climb the Hill without such aid. Here Christian proposes to study his scroll of inner wisdom and soon begins to admire the beauty and purity of the new raiment (body) given him at Initiation beside the Cross, and so he soon slips into the snare of pride and self-satisfaction. As the result of this he falls asleep and his secret teaching wherein he finds such comfort drops unnoticed from his grasp and rolls out of sight.

Suddenly, towards sundown, he is aroused by a voice, (one of the Invisible Helpers who watch the travellers),

¹ The Star of Initiation that shines upon the "little child".

and springing wildly to his feet begins to run to overtake the time he has lost by foolish laziness.

Near to the hilltop he meets two strangers running like himself but in the opposite direction, and they explain that they are wearied as the difficulties of the road continually increase, and so they are returning home. But Christian resolves to continue on his way and seeks encouragement from his precious scroll which is to be his passport into Heaven. To his horror he finds it gone and he has to return slowly to the harbour to seek it again. He weeps there awhile and then seeing the missing roll by chance is overwhelmed with joy. But by now the light is fading and Christian has to face in the dark the lions whereof the two strangers had told him.

He finds them harmless and in Palace Beautiful is much cheered by the company of Graces and Virtues and armed by them with many weapons (good qualities) for the struggles he must face. This happy time is the Second Initiation. These fair Virtue-Maidens go with him till he begins to descend the Valley of Humiliation—for virtues lead to pride and pride to shame. In this Valley he has a terrible struggle with the Destroyer, escaping only by an Angel's aid, for in the storms of slander and disgrace that often assail the young Parivrājakas, some are overthrown. Christian struggles on to the Valley of the Shadow of Death, for disgrace leads to desertion, loneliness and fearful agony of soul. Overwhelmed with darkness and the terrible dangers on every side he staggers on through this Night of the Soul till, near the dawn, he hears another Pilgrim, Faithful, singing ahead of him. It cheers Christian greatly to know that others have preceded him in, safely, and in the morning he calls to the other Pilgrim and they travel on together.

They cross a great desert and then come to the City of Vanity that was built there by the Evil One, to tempt weary

Pilgrims to desert the road to Heaven, by offering all that Earth can give. All Pilgrims, safely through these two dread Valleys, have to pass the temptation of worldly glory and ambition, for all men hasten to do them honour and seek their friendship. Those who would avoid this trial "must needs go out of the world," entering the forest life that leads to God indeed but is remote from human comradeship.

The two Pilgrims are here received with much excitement and when they refuse to buy anything but the Truth and want none of the vanities of the Unreal that are to be had in this Fair, fury and riot rise against them. For they speak the language of Heaven (the Initiates'), not understood by worldly men, and their garments (bodies) seem strange to worldly men, so that they are laughed at and called fools or foes. A few support them, most attack them, and the Ruler of the Fair arrests them and sentences them to death. So is it always with true Pilgrims in this world.

Faithful is burned at the stake, in the flames of devotion wherein the whole Path may be passed in one moment, rushing in a fiery chariot to his Lord without tasting further sorrows. This is the Direct Path to the Celestial City that purifies the Soul by the inner, spiritual, martyrdom of Love. But Christian is rescued by an Angel and flees from Vanity followed by one convert, Hopeful his pupil, who *hope* to reach Heaven with Christian's guidance, for we cannot tread the Path alone.

After a while the Pilgrims reach a place where a smooth and easy road runs beside the stony Path and behind a hedge So they follow this softer road until, overtaken by a storm and darkness while endeavouring to return, they take shelter and go to sleep. They have wandered and are lost and so are captured by the giant Despair, on whose lands they are, and are presently shut in his dungeons in Doubting Castle. Because

they have despaired of finding again their way they begin to doubt the promises of God's guidance and the truth of Heaven, and are tempted to destroy themselves in renewed sin. At last Christian remembers his Key of Promise, given him by God. This opens all the castle doors and they are free.

So they come to the Delectable Mountains of the Third Initiation where they meet the Shepherds, the Masters, who live ever on those heights to guide Pilgrims to the Celestial City that can now be seen afar. These noble Shepherds warn the Pilgrims against delay and against all straying from the narrow Path. Far as they have come in thus reaching the delights of the Causal Plane the journey is not yet done.

Hardly have they resumed their travels than they are met by Flatterer, for all pay lip-homage and give deep *namaskāram* to those who seem to have advanced so far and by subtle flatteries tempt them to an easier road. The Pilgrims are led astray and soon fall into a net whence they are only rescued by the intervention of an Angel who chastises them well.

They cross the Enchanted Ground with its drowsy pleasant air in which Hopeful is only saved from slothful sleep by Christian's sturdy efforts, and then enter Beulah Land with its beautiful flowers and birds. Here they are among the glories of the Buddhic Plane in which Nature acquires fresh and undreamed of beauties. Swiftly they draw now into full sight of their Goal, the Heavenly City of their King, for they have herein tasted the mystery of the inner unity of all.

The River of Death is crossed that makes the mortal deathless—easy of passage to those full of hope and faith, deep and dangerous to those weighed down with too much virtue-armour. And on its further side the two Arhat-Wayfarers are met by Shining Ones, the Gates of Zion are thrown open before them, and as they enter into the

presence of their Lord they are transformed into the perfect radiance of the Adept, the glorious Servants of the King of Heaven.

A vision of wonderful joy and splendour blinds the human Seer as the age-long journey ends at last, and the Gates of Heaven close again upon the youngest Citizens who are transfigured into the likeness of their Lord.

Thus is the story of the Pilgrim's Progress told by Bunyan in the days of the Stuarts. It is the eternal story of the Soul's long pilgrimage to the Real from the world of Destruction and Sin. Verily, Truth clothes herself in many forms and dwells in every Temple, though its priest be often blind to her and never sees her unveiled Face.

Duncan Greenlees

THE MODERN MOVEMENT IN WESTERN ART

By ALICE E. ADAIR

A standard of value and a justification for the work of the artist existed in the past, both in the East and in the West; and even up till the eighteenth century, in Western Europe, there still remained a formula, a standard to determine what was art and what was not, a standard regarded as right and genuine and therefore satisfactory to the people of the time. It is not so in our day. Never before, perhaps in the whole history of art, has there been a period of greater complexity; never has there been such diversity of opinion, such conflict of ideas in criticism. Within the last few hundred years the varieties of art, national, classical and exotic, discovered through freer international communication and archæological research, have made the determination of a set criterion more and more difficult.

Add to this complex variety of national and racial forms of art expression, the further puzzle of temperamental viewpoints, the bewildering confusion of an epoch of rapid changes and the artists' quick response to these, their revolt against expression that has become, for them, stale, their struggle to express the vital, the new; add again, the distraction of the clash of critical opinion, often a blind leading of the blind; and the cause, and the inevitability of the ordinary layman's confusion are sufficiently obvious.

It follows that both the serious student and the interested amateur—not necessarily unintelligent, even though uninstructed, as critics frequently imply—desire some light upon this intricate problem, some theory at least that will help in unravelling the tangle of ideas in modern art criticism. In this connection an illuminating book was published a year or

more ago. The author does not pretend to bring the whole problem within the compass of his enquiry, but limits himself to the discussion of one phase of it, the "modern art movement," and even within that limitation restricts himself to plastic art—architecture, sculpture, painting, pottery and the like. These articles originate from a sincere appreciation of the value of Mr. Wilenski's work and a desire to make it better known. Their object is to give to those readers who have not time or opportunity to study his book for themselves, a digest that will be brief, simple and illuminating. No criticism of the book will be attempted, no comments upon the opinions of the author will be made; and for the sake of brevity and clarity all that may tend to distract attention from the main argument will be omitted.

Mr. Wilenski begins by combatting the modern æsthetical doctrine that Art is Art, One and Indivisible, and the self-evident inference from that doctrine that all the arts and all the form of each one of them are the result of the same kind of human activity. If there is one special kind of activity that produces works of art, he says, the nature of it has never been finally and fully defined. Each art and each form of each art results from a different kind of activity on the part of the artist, and the attempt to explain one in the terms of another only leads to confusion of thought.

The true character of a work of art can only be rightly determined by the attitude and motive of its creator. If the attitude and motive of the artist are religious, the work of art produced will, for that reason, have a distinctive religious character, and will differ from the works of art produced by artists with a different attitude and motive.

I am yet to be convinced by æsthetic critics who tell me that the savage, carving an image to scare the devil or bring down rain, is engaged in the same kind of activity as the sculptor who looks at a woman who attracts him and makes a statement of her form's attractiveness; I cannot bring myself to believe that the Buddhist sculptor who raised the palm of Buddha because the upraised palm is an emotive religious gesture was doing the same thing as the sculptor

who raises the palm because the formal relations of a raised palm accord better architecturally with the rest of the figure; . . . or that the artist who painted the Louvre "Pieta" from Villeneuve les Avignon, and Mathias Grunewald who painted the "Christ Mocked" in Munich, were doing the same thing as a modern architectural artist painting aubergines and onions on a plate.

Religious Art, art produced in the service of a religion, must therefore be placed in a class by itself. This class includes the majority of the works of art of the world. The service of religion gave to the artists who produced them justification for their work and a criterion of its value, and with these, peace of mind and a sense of security. For centuries this spirit of religious service dominated artistic production in the West as in the East.

The art of the early Gothic cathedrals, which represented the culmination of mediæval art in Western Europe, was the mirror not only of the religious, but also the mirror of the scientific and the moral concepts of the mediæval Christian world, of that world's experience of past and contemporary history, and of its perception of architectural form.

Art in that epoch was not only linked with religion, but was bound up with the whole social structure. After that period it began to lose its composite character; one by one its constituents took on an independent life. Religion was the first to go. Religion was regarded as something distinct from art and the service of religion as a separate activity. Science, morals and social history followed in the wake of religion; and to-day the separation is complete. Each of the constituents of mediæval art is given over to specialists who have now attained a detailed and expert mastery in their own fields quite beyond the range of the artists. In the hands of specialists, the camera, the cinema, and camera-sculpture have further invaded what had been hitherto regarded as artists' territory.

The divorce of religion and art was gradual. The artists felt themselves, as time went on, becoming bound by ecclesiasticism and flung off its chains completely in the High Renaissance. The commonly accepted idea has been that this severance was wholly beneficial to the artist, widening his

outlook on life and giving greater freedom of thought. Mr. Wilenski argues that the change meant no real increase of freedom. Having cast off one set of chains, the artist at once set to work to forge others for himself. Why? Because the peace and sense of security so essential to his work could and can only rest on the sure foundation of that work's justification and a criterion of its value in service of some kind—if not of religion, then of something else. It is, he says, the search for this justification and this criterion which has been a source of suffering to every intelligent artist in Western Europe during the last five hundred years.

Since the Renaissance, with the growth of the non-religious art that it fostered, efforts have been repeatedly made to build up an art in the service of a consciously-held idea of Art. The Romantic, which seems to have originated in the Middle Ages, was one such consciously-held idea of art. The latest and most valiant attempt to build an art based solely on service to the romantic idea was made in the nineteenth century. The modern movement came into existence because certain leading artists felt that that attempt had failed, that the idea behind the Romantic movement was inadequate as a substitute for the idea of service to a religion; and they set out to find the justification for their work and the criterion of its value in a different consciously-held idea of art.

What is this idea which the artists of the modern movement consciously serve? It is the idea of architecture as typical art. The next article will give the substance of Mr. Wilenski's answers to the questions: what is architecture, why do we call it art, and why do the modern artists hold the idea of architecture as typical art? For the present we have the beginnings of a classification:

- (a) Religious Art, finding its justification and criterion of value in the service of religion;
- (b) non-Religious art finding its justification and criterion of value in the service of some consciously-held idea of Art.

Alice E. Adair

THEOSOPHY AND COMMERCE

OR

WHY NOT A MERCHANT LODGE?

THE object of this article is to set forth some ideas and problems that have occurred to the writer with the hope that before long this essay will be followed by a series of lectures and brochures in which experts, men properly qualified to do the work, will take their specific branches of commerce, and treat them as integral parts of that evolving Life of whose manifestations we, as Theosophists, claim a little more systematised knowledge than many of our fellows and contemporaries. This might lead the way to an exposition by Theosophist lawyers, doctors, engineers, etc., of the way they view their special activities in the light shed on their lives as seekers after the perfect service of mankind. In that way we might also learn from them how they intend to perfect their own services so as to make them worthy to lay at the feet of the Elder Brethren of humanity, and how, moreover, we, their public and supporters, must adjust ourselves so that the improvements they suggest may be made with our sympathy and co-operation. Henceforth there must be less of the voice crying in the wilderness.

If brotherhood be a reality we must be taught the illuminating faiths that direct the purposes of *all* who serve in their day and place the Manu of Civilisation in His marvellously intricate plan. The science and theory of Theosophy are good, we need them, we have many books, honour be to all pioneers and teachers of pure knowledge, but perhaps we study too little the ways in which hundreds of Theosophists are fulfilling their terms of enlistment in the army of Activity. It is time we undertook that study. There is a shelf or two of our libraries yet to be filled with studies of that nature, which would in skilful hands be made the means of pointing out new orientation for the activities of mankind. The ordinary pulpits are dumb in this regard. Occasionally some preacher wakes up his congregation by asking: "What would Jesus do in this or that case?" Here and there an idealist tells us how he would like to carry on his business. Economists and Utopians, of course, talk much "about it and about," but their ideal is often too high or it is out of touch with evolution and the Good Law of self-sacrifice. We could do well what others do unskilfully. We may yet see adequate treatment of such

subjects as, "What it feels like to be a Theosophist and banker or tea-merchant." Why not? If no other good came of it at least we should learn to appreciate the way in which God's servants fulfil His behests. That would be to increase the wonder and beauty of life. Is not that itself worth much? When the great Teacher comes, the faith He will find in modern Israel, namely the Anglo-Saxon race, will be the faith of men who build bridges, and buy and sell, and it is they who will have to help in a thousand ways to make practical the religion of Joy. So let this essay be the first of a series.

Ultimately one hopes to see the formation of a Lodge, whose name would be Merchant Lodge, and whose activity would be to deal with the application of Theosophy to commerce. Why not? "God fulfils Himself in many ways."

All this, by the way, is not apology but is explicative. If higher authority is demanded for these ideas, turn to the *Letters on Occult Meditation*, where one of the Masters is emphatic in His statement that a first-rate business-man thinking with concentration on his problems is practising meditation as valid as any other, and as useful. He also says in the same place that certain initiates will incarnate as business-men. So, not only for our immediate needs, but for the sake of these initiates, for their guidance and early training, and for their use in the maturity of their powers, we need the books, lectures and Lodges that I suggest.

Not only has this Fifth Race still to reach its greatest development, but there must be countless ways of development yet undreamed of which will be revealed in the days to come, and some of them must be connected with the work of commercial activity, especially in so commercial a sub-race as the Anglo-Saxon; and for all this the Masters will need co-adjutors here, men and women intimately in touch with the work that needs doing and already plotting out the field of activity and framing solutions of manifest difficulties. We know that the Masters have many channels for Their beneficent activities outside our Society, but it does seem the right thing that we should do the work ourselves, and not let outsiders think that Theosophy is a sort of thing for poets and their idle moments or an anodyne for the world-weary. If it be objected that Theosophy aims rather at teaching the general principles that lie at the back of all activity and that we must not particularise our teachings for fear of compromising them, it may be answered that that danger is incurred every moment an avowed Theosophist utters an opinion on any matter involving his beliefs as a Theosophist. Also I reply that truth cannot be compromised, and emphatically I repeat that *we must* provide some means of study of what is of the greatest moment to mankind and to civilisation, namely, in what way can the commercial activities of mankind be brought into line with the activities that will spring from the presence of the World-Teacher in our midst.

Prepare ye the way of the Lord. Make ready His path.

It is a command.

The necessity, the prime necessity of a Lodge for business-men must be emphasised. As to the scope and detail of its studies, that must be left to business-men to decide for themselves. Such a Lodge would be of a pioneer nature, with a constitution and practice that would define itself as it went on. As to whether it would be able to include in its activities anything like an intimate connection with the Masters, and Their personal direction of its studies, the future would show; it would depend on whether the members were able to create the necessary conditions and whether they were fit to be instruments for wide-reaching efforts.

Many objections to such a Lodge suggest themselves, one is that we have already enough works on Economics and Commercial Practice, enough congresses and clubs, international and local. Yes, and we have enough works on Physics and yet we have studies on occult Physics. Moreover we have studies in our reviews of the correlation between the findings of chemists, astronomers, historians, etc., and the occult teaching on the same matter. In the same way we want the correlation shown between what is being said by modern writers and speakers on economics and what the Masters and their disciples might say on the same subject. Our President has sketched forth in bold outline the direction our commercial activities ought to take, but there is a crying need for detailed and scientific study. The only way to do the work successfully is to have a body of men who shall gather together special sets of facts that will form a sufficiently varied and wide system for classification along the lines suggested by what we have learnt as Theosophists about the constitution of man, his past and future development, the origin and particular nature and occult aim of Races and sub-races, the needs of groups of incarnating egos, together with those relating to the actual methods of commercial practice and all data concerned with impending changes both in humanity and in the configuration of the earth, whether arrived at by the process of reason or through clairvoyant investigation. All this study to lead to the working out of practical amendments of the present systems in favour of the most harmonious development of the whole of humanity.

It is evident that a Theosophist would view a number of problems differently from the ordinary economist, belonging as he would to no special school of thought. He would, however, be the most practical-minded of all theoreticians, and his solutions would be found to have a way of meeting life organically, as it were, moving always with the Good Law. We have to act as did the Lord Kṛṣṇa when he was adviser to kings. He moved things on in the direction of the will of God rather than initiating anything new. There should be a neatness and appositeness about our solutions that would commend them to every man of common sense. There would be something more, however, and that would be an implicit reference to other needs than those of the immediate present.

Now it seems to me that in default of a Theosophical school of economists, the Masters have had to infiltrate Their ideas past the

idiosyncrasies of so many individuals that much of the usefulness of Their teachings and suggestions has lost its pristine clarity, and has been so falsified that men have had no such clear call as convincingly summoned them to unselfish traffic. They have been induced, even the best of them, by the glitter of prizes to do for themselves what might have been done for the good of humanity. They have been led to make improvements by violent revolutionary offsets to capitalism like the half-digested and unequal theories of Karl Marx, or have framed the kind of equally ill-balanced teachings of the Manchester school of *laissez-faire* and its descendants—which are many. Economics should be the expression of what is right and wrong in the world of practical affairs as run by men of business and those with whom they have relations, and what is needed is that the problems should be studied *anew* by those of us who are of no party or camp, but primarily Theosophists, who are like Browning's Pope, who see the right thing, do it, and thank God when it is done. The men we want for this work should be humanitarians whose self-expression comes through business activity, who like the life because it suits their development and intellectual needs, and who want very much to lead that life in the service of a Master of Wisdom. Do we degrade our beliefs when we assert that they can lever the world, when we want the Kingdom of Joy to become an earthly reality through the contributory service of this special gift of our Race?

Is this to make commerce too important? Consider. Nearly the whole world is engaged in buying and selling. What an army of folk are peddlers of goods and what an army they command of transporters and men of law and other professions, what a pull they have in the legislatures and in the press; what a nexus they have woven round the world by ship and train. Their ambassadors, the commercial travellers, penetrate everywhere, creating and satisfying needs that awaken faculty of enjoyment and increase labour the wide world over. Think for a moment of just shop-keeping. Exercise imagination for a few moments and you will agree that this cannot change into God's service at the bidding of fanatics, but that the men of God's service must deliberately take it in hand, with conscious purpose and co-operative study. This is indeed the Masters' new battle-ground. Shall we leave it to the huckstering minds who exploit for private gain or shall we induce the best minds from among the merchant class to study the solutions that we can offer them? "The Time-Spirit will probably do more than we," you say. Need it? Did the Time-Spirit found the great philosophies? Was it not done by the deliberate and personal participation of the great Teachers by means of the materials gathered and laboriously prepared in the previous generations? With regard to commerce materials have been abundantly gathered, but what we need is a further sifting and classification to know what data should be prepared in order that a great Initiator may come to teach us the ways of noble trafficking.

We must not let the brethren (so-called) of the black order get hold of the exponents of economic change, or allow fiascos like the revolution in Russia, or excesses such as are imagined by the

impatient of all countries. Half-knowledge, such as prevails outside influence directly shed by the Masters, is bound to be dangerous.

At the risk of being over-emphatic one must repeat that the Masters of Wisdom have worked hitherto chiefly by impressing suitable minds from the mental region, but seldom by direct action: hardly at all directly with regard to Commerce, and not at all seemingly (at any rate in modern days) as regards the large number of details that are the expression of the lower mental life as shown in a mass of subsidiary commercial activities. In the main They have worked by breaking up false syntheses and getting out into the world here and there some of the theories and plans that co-ordinate best with the circumstances of each man and country. More than this is needed. We want, as a business-man would say, delivery of larger parcels of the schemes, and we want, as machinery for dealing with them, the suggested Lodges.

The next objection would be: "Are you not neglecting the large mass of work already done in this field?" What of the work of such men as Adam Smith, Bentham, Ricardo, Hartley Withers, or of men like Bernard Shaw and Wells? These are good in their way, and have done good work as "office-boys of the gods," but we do want thinkers who are closer yet to the great verities of terrene and cosmic evolution and who have studied the intentions of the Manu of Civilisation in regard to racial and geographical change, as well as the psychology that the Theosophist formulates.

I suggest a few of the greater verities which the Merchant Lodge would study.

THE LAW OF ECONOMY not of economics the law that governs all life, which is briefly: that which is useful in any entity or part of it must in any changes in the entity be conserved if possible, and if modifications cause its apparent disappearance, it must be so adapted to new conditions that the result of æons of planning is not thrown away.

Another law, or a section really of the former, is that which is the cosmic form of the retention in the evolving individual of the permanent physical and other atoms.

THE LAW OF INERTIA as obeyed by the Logos Himself when He starts a Solar System with matter impressed by the qualities impressed on it by one higher than Himself. In another form it becomes the law of Karma, but is of particular application as a law of Adaptation and correlative variation. (Is any work on economics known that even mentions racial karma, or adaptation, or is anything but incoherent in regard to correlative variation, and the last-named only in regard to the physical plane?)

THE LAW OF REACTION the great law of Rhythm, which in one of its forms teaches the lesson that the course of life is a series of returns of apparent good and evil, which can be symbolised as a spiral, which, lying on its side nearly, and screw-like mounting

upwards, shows how the tendency of all activities is to descend more and more rapidly to the lowest point, then to mount upwards, at first rapidly; then more and more slowly till the highest point be reached before another descent. How far has this cyclic law been studied in works on economics? And if it has been studied, has it been with any reference to the larger cycles? Such phrases as "Caught short" or "Speculating on futures" show how even on the physical plane most men are children playing with counters whose value they have never learnt. This ignorance we must dispel.

Then there are such laws as that of solidarity, whose special form is Brotherhood, and especially that law concerned with the method spoken of by one of the Masters, when He talks of using time as a factor.

These few suggestions show how little has yet been attempted in scientific way on the lines on which a Theosophist could work.

A beginning has been made of good statistical work, as in America, the pooling of knowledge in various trades and organisations; the experiments made in organisation and standardisation, the study of fatigue, notable work on vocational fitness, the encouragement of self-development and initiative. This is all, however, too narrow in scope. Here in this island some few employers like Cadbury and Mond have learnt something of the great law of Brotherhood, and leaders of labour are coming into line with them. These efforts and studies must be canalised; and sporadic efforts shown as part of larger plans. Gaps need to be filled in. And all in a spirit of the disinterested service for humanity and its development as part of the mind of God. For, when the great Initiates take over the business activities of mankind, that will be the law on which they will insist without any qualification; we are our brother's keepers. Cain, the father of craftsmen and traders, has done good work, and his day is not past, cannot be as long as there is anything to be fashioned in practical wise or any form of exchange to be made, but he must allow the Lord of joyful Activity to enter his chamber as co-regent.

Suppose for a moment that a set of first-rate business-men had had the necessary influence at the time of the Great War or just after, men who were in touch with the hidden directors of history, and who knew the laws spoken of above, should we have been in the muddle out of which we are only struggling with the greatest difficulty? We want to rope such men into our movement and instruct them, by showing that we do try to found all our actions, commercial and otherwise, on the measure of the special knowledge we have acquired as Theosophists, which knowledge we must show them they cannot do without.

It may be that you think there is no need to worry over this sort of thing; that commerce will disappear with the coming of the new age, etc. You are wrong. You will see from our President's addresses on Civilisation that she says expressly that much of our present system will be carried on into the future, but modified, of course. Moreover you would be forgetting that there are a large

number of egos awaiting incarnation for whom practical life of the commercial sort, with its need for swiftness in judgment and alertness, for a special kind of self-assertion, must be catered for, and why invent another sort of game for them when the gods have already invented this quite clever game. For much of life is a beautiful game given by the gods, and all that matters is the spirit in which it is played, and the amount of concentration and joyfulness thrown into the game.

(To be continued)

CORRESPONDENCE

WE regret to say that an error has been made in ascribing the authorship of an article "The Brotherhood of Man" in the January number of THE THEOSOPHIST to Mrs. Bayly. It should have been E. P. Ward.

We publish a reply by Mr. E. P. Ward to a question raised by Mr. Bhagavan Das in the March number.

REPLY TO MR. BHAGAVAN DAS

For reasons which should have been obvious in the article itself, partial experiments would be valueless as tests of the system. A National or Governmental Unit is the natural one for the practical demonstration of the principle; it cannot be otherwise when our fundamental premise is that the land of a country belongs to *all* the people of that country, and we bear in mind that the system is simply a technique for the outworking of Brotherhood ideals. This would have appeared so much the clearer in the article had it been printed as it left my hand. Mr. Bhagavan Das's request for a supplementary article would be met if the Editor would kindly print the missing portion of the article, which reads as follows: Practical details of the outworking of that natural law of land which I have already indicated are summarised in the following declaration of principles made by the Commonwealth Land Party:

1. Every human individual, by the mere fact of *being* has an equal and inalienable right to life—and a liberty bounded only by a like liberty of every other human being.

2. No legal enactment can deprive any individual of these inalienable rights, even with the consent of the individual; they are always and for ever inalienable.

3. No individual, therefore, can have or obtain any exclusive right to ownership of the earth, the source of all sustenance, the mother of all wealth. It is always and forever the inalienable property of all its inhabitants.

4. Security of tenure and exclusive occupation—not ownership—of portions of the earth are necessary for the better production, transportation and exchange of those things—wealth—upon which mankind depends.

5. Security of tenure and exclusive occupation of portions of the earth can be in conformity with the natural inalienable equal rights of all, only if the value of such exclusive occupation is taken annually by an Authority representing the whole community, and expended by that Authority in the service of and for the benefit of the whole community. This value is Rent, and it is the measure of the difference in desirability, from any cause, of any portion of the earth, as compared with the least desirable portion.

6. This Rent, or value of the bare site, appears as the result of the presence of human beings, and grows with the growth and industry of the population.

7. The collection of Rent for private use is a denial of the right of access to the means of life; and denial of the justice of equality of opportunity; and has no sanction in equity or in natural or moral law. It is, in fact, the assertion by some of a greater right to life and liberty than that right which should be enjoyed by all.

8. This denial of the equality of the right to life has led to a denial of the real right of property in the things produced by labour, by the imposition of unequal, unjust and arbitrary taxation on industry, to meet public needs, in the view that "Necessity knows no law," which is the denial of the right of the producer of wealth to retain it for his own use. This denial of the right of property, together with the failure to collect for public use the annual value—Rent—created by the community, is the real cause of wars, revolutions, involuntary poverty, unemployment and most of the disease and crime of the world.

9. The Rent created by the presence of the community is sufficient in normal times, under just conditions, to meet the expenses of all public services, and to enable the administrators of the public business to take care of the incompetent and the aged, and to provide educational facilities for all—not as charity, or benevolence, but as mere Justice.

10. No generation can bind a following one, and it is the right and duty of the living to do justice, even if some who profit by unjust conditions suffer temporary hardships.

11. No legislative enactments of the past that are contrary to the natural law of simple justice can be regarded by the living as valid; where there are any such, they should be ignored or repealed.

12. No individual can acquire, by purchase or otherwise, any fundamentally valid title to the right to exact toll from other individuals in exchange for permission to use the earth. All claims to such, or to compensation, on the part of individuals claiming to "own" portions of the earth, for loss of power to confiscate public rent, as above defined, should be denied.

13. Whoever exercises labour on land when opportunities are equalised by the collection of the rental value of the bare land for the public Treasury, has an exclusive right to all the products of such labour, free from any arbitrary confiscatory deductions by any persons whatsoever.

14. Proposals for the control of human activities by the State or Government are in the direction of economic slavery; any such, and any interference with the right of the individual to self-development and self-sustenance—bounded only by the similar rights of all other individuals—are no substitutes for a freedom based on the fundamental principles above stated, and which alone lead to a natural and voluntary extension of that harmonious co-operation under which alone society can peacefully prosper and endure.

Lelant, Cornwall
England

E. P. WARD

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We are asked to draw the attention of our readers to an article: "Humane Slaughtering," reprinted from *The Medical Officer* in the *Vegetarian News* for April, the organ of the London Vegetarian Society. To read may lead to practice.

PEACE STREET, ROTORUA,
New Zealand,

24th December, 1927.

I AM a new Theosophist, being of less than two years' standing, and have just received my first number of your Magazine, that for November, 1927. I was especially struck by the letters of Mr. Hare and of Jagganath Rao as both expressed a state of mind which I found gathering in myself—though I had better warn them at once that my conclusions are very different from theirs. Taking Mr. Hare's letter first, it is sufficient to say briefly that I have not so far been able to feel any personal interest in Co-Masonry, the World University, or the Liberal Catholic Church. Turning to Mr. Rao I reluctantly admit that slight as my personal connection with the Society is (we have no Lodge locally) I realise that there is still a great deal of discontent

among the members, and that it is quite possible that this may lead to another upheaval. Now, as I say, I am new to Theosophy, so this required a good deal of thinking over. Was the fault in Theosophy—or where? Gradually the answer came. The fault is not in Theosophy. The writings of our leaders are authoritative writings: one feels that. The interests opened up by their teachings easily over-master other interests in our lives. We, members, nearly all have recognised many occasions on which we have been helped both on the physical plane and on the mental plane by the Invisible Helpers; we can see that the plan of our lives has aimed steadily at the development of our higher selves. So I concluded that I was satisfied with the teachings of Theosophy. Yet I still didn't want to join a Lodge, attend lectures, join any organisation, or "cluster round," as Mr. Wodehouse puts it. So I went on meditating. What *did* I want to do? The result I arrived at depended on a result previously arrived at in meditation and external to the subject at present under discussion, namely that in many lives, especially in the lives of Theosophists, a complete break should occur at middle age. The first part of one's life is mainly devoted to working off karma, developing certain faculties, earning one's living, bringing up a family, and so on—really living for one's self chiefly. Most of this should be over by middle age, and one should then turn to helping the world in general and to developing one's intuitional powers. We have left the downward curve of our circle for the upward curve and may have to turn our back on our accustomed pursuits also. And now for the result I arrived at. All these new developments of our Society are right, but it is neither needful nor desirable that all of us should be engaged in them. Perhaps the "Elder Brother" meant us to take his beautiful message literally, and not only admire it but try to live it also. He says we should be where ignorance, poverty, sin and suffering are found, and try to make things better. Now very few of us have developed sufficient Spiritual power to be able to do this by lecturing or writing, even if the right people came to our lectures or read our books, as of course they don't. But I see many Theosophists living in little communities and looking to their Lodge for all their social life—all the discontented ones seem to be doing it, or wanting to. They need to meditate long and earnestly and most humbly on how they can best carry out the Elder Brother's advice. I am quite certain too many of us want to be writers and lecturers, and equally certain that most of us, if we'd choose a small house in a slummy or very poor street, and make it a pretty, happy, and inexpensive home, could by our lives there offer to our poorer neighbours friendship and a practical example of a life that would tend to raise the standard of theirs, and which would little by little lead to our doing some really valuable work. At any rate I'd ask the discontented ones to meditate earnestly with a view to ascertaining whether they themselves are doing the work the Masters really want them to do, or whether the discontent is a weapon being used by the Masters to stir them to some change they should be making and are not. When a high standard of spirituality is joined with discontent, it is probably divine discontent driving the man to his proper station. A man who is turning well developed

faculties to their right use is too happy to criticise others. The writers of both the letters under discussion seem to me to be men of unusual strength of mind and unusually gifted both mentally and spiritually: they should be pioneering in some way they have not yet discovered. Mr. Sutcliffe's article on Occult Physics suggests another thought—one force draws us to the Society to be taught and developed by our leaders, but always a companion force is acting in the opposite direction sending us to our own work in the world. If the individuals find their right work the Society can take care of itself

ISABEL ROBERTSON,
M. A. University of New Zealand.

THEOSOPHICAL ACTIVITIES

THE THEOSOPHICAL WORLD-UNIVERSITY ASSOCIATION (INDIA) FIRST ANNUAL REPORT FOR THE YEAR 1927

THE Theosophical World-University Association (India) was inaugurated by the Right Reverend Dr. G. S. Arundale on January 25, 1927, and Dr. J. H. Cousins was appointed Honorary Organising Secretary. During the year it was affiliated with the International Theosophical World-University Association.

The number of Members enrolled during the year was 247.

During the year circular letters and pamphlets were distributed free to the members. The Organising Secretary made a tour in extension of his summer vacation, and lectured on subjects related to the work of the future World-University. Correspondents and members have spoken and written on the ideals of the University in various places. Sympathetic interest has everywhere been shown, and a watchfulness for the future embodiment of the University in tangible form.

The Organising Secretary is making a world tour, partly in furtherance of the work of the World-University. During his absence from April, 1928 to September, 1929, Mr. A. F. Knudsen will act for him.

All communications should be addressed to him at Adyar.

Adyar
April, 1928

JAMES H. COUSINS,
Organising Secretary.

One of the activities of the Young Theosophists at Adyar is the publication of a monthly magazine: *The Young Theosophist*. It is the official organ of the All-India Federation of Young Theosophists whose President is Shrimati Rukmini Arundale.

The May number is a special Vaisakh number; it contains an article by Dr. G. S. Arundale on The Full Moon of Vaisakh. The words written by Shrimati Rukmini on THE WORLD MOTHER will lead many to a new point of view.

This number contains many illustrations. The Annual Subscription is only Re. 1. Apply to "The Young Theosophist" Office, Adyar, Madras, India.

The Magazine may well be a link between young Theosophists all the world over. Please help to make it a strong link.

WORLD PEACE

GOODWILL DAY, 1928

The National World-Peace Brother for Wales writes as follows:

Since 1922, every year on May 18, the date of the first Peace Conference at the Hague, the school children of Wales have broadcasted to all other countries this message:

We, boys and girls of the Principality of Wales, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of the good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another.

This yearly gesture of Goodwill naturally creates a channel in the inner worlds of which we also might wisely make use, and not only on Goodwill Day, among our other World-Peace activities but every day we should all send special thoughts to those troubled countries whose traditional enemies are ever at their boundaries. May the radiant words of Dr. Besant's Daily Noon Peace-Prayer be true for them and for the whole world:

O HIDDEN LIFE OF GOD, OUTSIDE WHICH NOTHING CAN EXIST,
HELP US TO SEE THEE IN THE FACE OF OUR ENEMIES AND TO LOVE
THEE IN THEM.

SO SHALL THY PEACE SPREAD OVER OUR WORLD AND THY WILL
SHALL AT LAST BE DONE ON EARTH AS IT IS DONE IN HEAVEN.

If every lover of Peace all over the world continues to say daily and to pass on and on to others these winged words, a condition will be created in which war will be an impossibility.

A WORLD DAY FOR ANIMALS

The World League against Vivisection is trying to institute the observance of October 4th each year as a "World Day for Animals".

On this day it is suggested that every one shall make a point of doing something on behalf of animals, to whom the day is to be dedicated.

A TOUR OF THE FRENCH CATHEDRALS

The Brother in charge of the Fellowship of Arts and Crafts in the Netherlands asks us to give publicity to an attractive scheme which is being organised by some young members of the Fellowship there.

They propose to arrange during the last fortnight in August a tour, visiting the old cathedrals in the South of France, accompanied by an architect and a sculptor, each of whom will contribute his specialised knowledge. The tour is to be made as cheap as possible so that young artists may not be debarred from joining, and it is hoped that it may be largely carried through in motor cars provided by Dutch members, and—if possible—by other members too.

Friends from other countries are cordially invited to join the tour and particulars will be gladly supplied by Miss Pauline Bolken, c/o Mrs. Brandt, Hobbenstr 14, Utrecht, Netherlands.

Miss E. Orr, a former resident of Adyar, writes in *Theosophy in Ireland*: "Please note that the Theosophical Society at Belfast and its activities will now radiate from Vasantha House." Miss Orr has been elected Secretary of the Belfast Lodge, and under her Adyarian inspiration the Lodge has moved to new headquarters and many activities are being undertaken. Adyar sends its good wishes to its old friend.

A member from New Zealand writes: "An aspect of Theosophy that has always fascinated me, is its unification accomplishments." He seems to put this into practice for he goes on: "I enclose a photo of our school workshop, with the young builders in front, who put in literally every nail. We raised funds for the cost, over £100, by concerts, etc. Although 'buried alive' in Maoriland we are embodying many of the ideas of the future. Our 100 young Maoris respond well, and we could do even better had we the children under our care all the time."

Cuba.—The Governor of Santa Clara Prov. has allowed three hundred dollars for the purchase of Theosophical books, out of a grant of three thousand to Public Libraries. This is chiefly due to the efforts of the local Lodge Amor.

How many Lodges will make similar efforts?

Brazil.—*Lucifer*, one of the Brazilian Theosophical magazines, will henceforth appear under the name of *Sirius*. During its one year of existence *Lucifer* has done well and we hope that, in its new reincarnation, it will continue to be a *Light-Bringer*.

Porto Rico.—We are glad to announce, that the Theosophical Temple in San Juan, has been solemnly inaugurated. At the inauguration it has been alluded to by one of the speakers as the Temple of the Future. So may it be.

The Theosophical Publishing House, London, asks us to mention the following:

The Theosophical Publishing House will issue on May 1st a cheap edition of the famous classic of the Theosophists *The Secret Doctrine* by Madame H. P. Blavatsky (3 Vols.). First issued in 1888 at three guineas and passing through many editions, the work will now be issued at two guineas.

O.

BOOKS RECEIVED

THE following books have been received and will be reviewed in an early number:

Economics of Khaddar, by Richard B. Gregg (S. Ganesan, Triplicane, Madras.)

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophie in Ned.-Indie (April), *Modern Astrology* (April), *The Canadian Theosophist* (March), *The New Era* (April), *Bulletin Theosophique* (April), *The Indian Review* (April), *The World's Children* (April), *News and Notes* (April), *League of Nations* (March), *The Australian Theosophist* (March), *The Theosophical Messenger* (April), *Light* (April), *Service* (April), *Theosophy in New Zealand* (March--April), *Service* (April).

We have also received with many thanks:

The Mahā-Bodhi (April), *The Young Builder* (January), *Teosofisk Tidskrift* (March), *The Kalpaka* (April, May), *Theosofisch Maandblad* (April), *Deendar* (April), *The Young Theosophist* (January, February), *The People* (April), *Toronto Theosophical News* (February, March), *De Ster* (April), *The Journal of Oriental Research*, Madras (January), *Theosophy in India* (April), *Teosofia en Yucatan* (January, February), *The British Buddhist*, *Revista Teosofica Cubana* (March), *Theosophia* (April), *De Theosofische Beweging* (April), *Dharma Jagrati* (April), *The Vedānta Kesari* (May), *El Catolico Liberal* (March), *Theosophy in Ireland* (January, March), *The Vaccination Inquirer* (April), *Bulletin of the Museum of Fine Arts* (April), *The Occult Review* (May), *Headway* (April), *Fiat Lux* (April), *The Cherag* (April), *Bhārata Dharma* (May), *Prabuddha Bhārata* (May), *Sirius* (January, February), *Peace* (April).

REVIEWS

The World-Mother. Edited by Shrimati Rukmini Devi. (The Theosophical Publishing House, Adyar, Madras. Price As. 8. Postage 1 Anna.)

Adyar is known to be the birthplace of many pioneer movements, and to the credit of its Publishing House are many Journals which work for great reforms. *The World-Mother* is the latest of such progressive organs, and presents features which mark it out at once as champion, ambassador, and priest, of the Woman's Cause.

This is said to be the age of Democracy. In its present initial stage it is perhaps inevitable that quality should fail to receive due recognition in the wholesale struggle for equality. The Feminist movement generally brings before one's mind the crash of window panes, the cry of "Votes for Women," and the later day scramble for jobs in offices and seats in legislatures. Many among those who are pledged to redeem Woman from legal tyranny and social exploitation, feel that the modern woman stoops too much to conquer.

All honor and gratitude, of course, to those valiant women who braved the first onrush of the storm, and sacrificed their finest sensibilities, and personal happiness, on the altar of Woman's Freedom. The joy of raising a beautiful edifice of the New Utopia falls to the lot of others. Theirs was only the hard task of filling up the foundations. But it is only wise to realise that the foundation stage is past, and that the time has come to take in hand the building of the superstructure.

The World-Mother seems to articulate this fuller and happier conception of woman's function in the coming Age, and to plead for the sanctity and greatness of motherhood in all its varied aspects, from that which reaches its consummation in physiological maternity, to that which transcends even physical Motherhood in Civic Motherhood, laying all its passionate love and protection at the service of the suffering and the sorrowful.

The World-Mother may not easily capture the militant section of the Woman's movement, for though it condemns in no uncertain terms the inequity meted out to their sex in the past, and in certain backward communities even to-day, it seems to stand less perhaps for equality than for the excellence of woman. Take this passage, for instance:

In the home, the Motherhood of woman has supreme place and has been honored from time immemorial, though false tradition and blasphemous custom have brought to her shameful dishonor in many evil practices, thus dethroning her from her rightful place, and bringing degradation both to the home and to the race. I call upon those who follow Me to restore her to her throne in the heart of the home, and to free her to be its glory and its most precious jewel. In the outer world no less must woman have her honored place, for the Nation needs her as a perfect example of the power and sacrifice of citizenship, purifying and ennobling its life, and by the purity of her Shakti burning away the dross of selfishness and unbrotherliness. Every woman must be a Star in the home and in the life of the Motherland, "shining more and more unto the Perfect Day". Where women are honored and fulfil their womanhood, there shall reign peace and prosperity. Then shall the young be happy in the joy and gladness of youth. Then shall the elders work as comrades in the service of the land which is the Mother of all, each contributing to the common stock the special richness of his individual faith and circumstance. Then shall the aged bless and fructify with their wisdom, and depart into their Peace honored and rejoicing.

In its idealism and sincerity, it is an echo of the passionate appeal which Tennyson's Prince makes to his bride:

—Woman is not undeveloped man,
But diverse: could we make her as the man,
Sweet Love were slain: his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fall in childward care,
Nor lose the childlike in the larger mind;
Till at last she set herself to man,
Like perfect music unto noble words:
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other ev'n as those who love.
Then comes the statelier Eden back to men:
Then springs the crowning race of humankind!

The World-Mother is the organ of a new movement, which like all other movements sponsored by Dr. Besant, has a bedrock of certain spiritual convictions for its foundation. According to Dr. Besant:

There is a great Spiritual Being who represents the feminine side of Divinity in a concrete form—The Ideal Womanhood, as the Ideal Manhood is represented in the World-Teacher. . . . Each member of the Hindū Trimūrti has His feminine side: Mahādeva and Pārvaṭī; Viṣṇu and Lakshmi; Brahmā and Sarasvatī. . . . In the feminine movement of the West, the idea of God as Father-Mother has been reborn; the Catholic-Christian concept of the Madonna has instinctively preserved the Idea Womanhood—"Our Lady". Dr. Besant announces in another place: while I am

bidden to speak of this, it is not I who will be the leader of that movement. It is our Rukmini. It was for that she was chosen, that for which she was cared for through her yet short life on earth. It is she who is chosen by the World-Mother to spread through India and the world this recognition, which partly has been overlooked by western thought, of the sanctity, the greatness of motherhood in all its varied aspects.

There are very very few among us who can claim personal knowledge of the World-Mother. But many, we feel sure, will gladly range themselves on the side of a cause such as the one that is outlined in the columns of the Journal which seeks to serve Her. As to Shrimati Rukmini Arundale being the leader of the movement, those who have the privilege of knowing her (and there are many over the four quarters of the world) will agree that if there is such a Divine Entity as the World-Mother, She could not have chosen a more fitting individual to represent Her in the outer world. Whether one accepts the spiritual and personal basis of such a movement or not, one will have no hesitation in wishing it all success in its aims, and in offering co-operation towards their achievement. Neither Dr. Besant nor Shrimati Rukmini Devi will, we feel sure, claim more from any rational being.

D.

First Steps on the Path, by Geoffrey Hodson. (The Theosophical Publishing House, Adyar, Madras. Price Rs. 1-8. Cloth Rs. 2-8.)

The work of Mr. Geoffrey Hodson lies not only with the devas; nor with the healing of men's bodies, though that is his profession. In this little volume of 135 pages he shows us that he is also an expert in the cure of souls. It is simple, it is candid, it is therefore real. There is nothing but the earnest, simple account of what he himself lives, and therefore thinks.

The book consists of two long chapters on meditation and on the Path, and a few short chapters on the Ommen Camp, and the effect that Mr. Hodson has noted both introspectively and by means of his undoubted clairvoyant gift, from being there and in the presence of the Great Awakener, Mr. J. Krishnamurti. Those who know by experience Mr. Geoffrey Hodson's success as a healer of mental, moral and vital lesions, will gladly hail his excursion into this other field, an awakener of Aspiration.

A. F. KNUDSEN

Be Ye Perfect, by Geoffrey Hodson. (The Theosophical Publishing House, London. Price 3s. 6d.)

The Path, deep buried within one's self, is so difficult to find and the way is so difficult to climb that every illumination that comes from "behind the veil" is of the greatest assistance to aspirants. This little book is such an illuminant. The Light shines and can be interpreted by each in his own way, but it is Pure Light. Perhaps it will not be irrelevant or irreverent to say that the second part seems more helpful than the first. The first seems to cover the whole gamut of man's life on "Earth," from the Birth of the Soul to its attainment of Perfection and therefore will be a little difficult to apply to the mundane conditions of one's daily life—as the headings of the chapters seem to indicate—by those who have to toil in the burden and heat of mundane existence. For many souls are still young and will be young—babes—for many lives yet and these have to be tended too. Nevertheless it is a book which can give the key to life and the nurture of life (if we can understand) to all nourishers of life—not physical parents only—but the true fathers and mothers of humanity of whom there are many.

Perhaps if more general names had been given to the chapters, such as: childhood, youth, manhood, maturity, instead of specifying the decades of one life, an obstacle to understanding might have been removed. We are glad of another refreshing draught to man toiling on the upward road.

MERCURY

The Influence of Music on History and Morals, a Vindication of Plato, by Cyril Scott. (The Theosophical Publishing House, London. Price 7s. 6d.)

The publication of this treatise on the evolution of Music as the precursor of the evolution of society and as the leader of human thought marks a historical milestone in musical literature. One has often seen an artist look sideways at a landscape and say that the colours display themselves more vividly and beautifully from that angle. Mr. Cyril Scott surveys Music and Humanity from a similarly unusual perspective and the result is a freshness of criticism which amounts almost to a re-creation of musical values. His thesis is to show the truth of Plato's pronouncement that "The introduction of a new kind of music must be shunned as imperilling the whole State since styles of music are never disturbed without affecting the most

important political institutions". He writes as an out-and-out Theosophist who has assimilated all the thought, literature, revelation and vocabulary of Theosophy, and has added to it his own precious realisation of truth, gained through his musical genius and spiritual intuition. He is evidently a born occultist, and he has the unique distinction of being the first musical writer on "Occultise Music". His writing is a piquant combination of a manual of Theosophy, a history of sociology, a musical biography, brilliant journalistic reviewing, and a scripture of art.

The book is so full of original thought, of clever analysis, of novel interpretation that it is invidious to choose particular instances. Though here and there the argument seems perhaps a little strained the general line of reasoning is convincing and still better, inspiring. We hope particularly that musicians will read this book for it will open out to them a new world of thought and give them a vision of Life more abundant. It may be too strong meat for them; they may rebel against being "theosophised," but it cannot fail to stimulate new ideas in them. We hope also that all Theosophists will read it for they need to be "musicianised" and to add intellectual appreciation on to sentimental enjoyment of the classics and an almost early Victorian revulsion from the modern dissonances and apparent formlessness. In modern music we have to learn how to conquer a new element of tonality and rhythm as difficult to our ears as was the air to our scientists.

The world is entering a new Kingdom, the world of the Devas and nature-spirits. Apart from occultists, artists in general have been the first to span the gulf between the inner and outer worlds. Cyril Scott shows how musicians have built that bridge more securely than other artists because, paradoxically enough, their medium is the most tenuous and subtle. His exposition of Wagner, Ceasar Franck, Grieg, Debussy, Ravel and Scriabine as the reeds through which the Devas have held converse with humanity is masterly. This book forms a companion volume to Hodgson's *Brotherhood of Angels*. They are both significant of the effect on the world-thought of those artists in tone and colour who have been endowed with such specialised organisms and such other-world temperaments as to have opened the inter-communications with the Deva world.

This book is written for Western musicians. Much of it would be unintelligible to Indian or Chinese musicians, but it may stimulate musicians of other countries and systems to make a philosophical and analytical review of the influence the music of these countries has

had on its people. The chapter given by Scott to Indian music is entirely inadequate, yet the book may be safely recommended to all readers for it is so varied in character and so thought-provoking on every page, that it will interest all. The make-up and print of the publication is worthy of the subject and the author, and no student of psychology or music should fail to acquire it.

M. E. C.

Child Training in the Light of Theosophy. Compiled by Prof. R. K. Kulkarni and Julia K. Sommer, A.M. (The Theosophical Press, Wheaton, Ill., U.S.A. Price \$1.75.)

A helpful book of 205 pages for mothers and teachers dealing with Theosophy and the Child, Problems in Education and Education and the New Age.

There are articles by such well-known Theosophists and Educationists as Dr. Besant, C. W. Leadbeater, George Arundale, Dr. Henry Munro and Ellen Key.

A useful asset to the work is a list of worth-while books on Music, Sex Education, Dramatic Instinct and Education.

H.

An Introduction to Esoteric Judaism, by A. Horne. (The Theosophical Press, Wheaton, Ill. Price 50c.)

This is a priceless booklet for those who are earnest students of SPIRITUAL Judaism. It is an invaluable synopsis of the teachings of the mystic sects and the schools of philosophy which have risen from the bosom of Hebraism and affected most of all its national religious aspirations, since the time of its birth up to comparatively recent days.

Seekers will find in it a veritable guide into the vaster regions of literary research.

S. S. C.

Phrenology and its Relation to Occultism, by Carmen Mateos de Maynadé and Pepita Maynadé de Mateos. (La Frenologia y su relación con El Ocultismo. Biblioteca Orientalista Editorial Teosofica. Barcelona, Spain.)

We have in this Spanish book in some 160 pages an excellent manual of a rediscovered science. It is, to our knowledge, the first book which deals with Phrenology and its teachings in the light of Theosophy. It is written in simple language and easy style, and it is pervaded by the author's understanding and brotherly love for "sinner and saint". The aim of this book is to help us in our own evolution. It teaches us how to know better ourselves, our family, our friends, and by knowing them better to help them more efficiently along the Path to Perfection.

A. G. F.

World Religion, the Church, the Creeds and Veracity, by G. F. Stutchbury. (Watts & Co., London. Price 3s. 6d.)

The author is a layman of the Church of England, keenly interested in the attempts to revise the Prayer Book, but of the opinion that the present attempts leave the most urgent matters untouched.

He accuses, most emphatically, both clergy and laity of "untruthfulness" for expressing in church a belief in things, which when out of church, they admit they do not believe. This he says, and very truly, creates a slovenly habit with regard to Truth, and saps at the morality of the nation.

In the interests of Truth he would exclude from the Creeds and from the Thirty-nine Articles all that cannot be proved scientifically: the Bible account of creation, the existence of angels, of hell, of heaven, the efficacy of prayer, etc.

With regard to these matters he takes up the position that "the accumulation of knowledge since the creeds were formulated has rendered some of their clauses meaningless, some doubtful, many of them incredible".

The alternative, that at the time of Christ the knowledge of spiritual things of those who came into contact with Him was greater than that of the Churchmen in the following centuries and of the majority in these days, does not seem to have occurred to him. He takes it for granted that at no time in the past did man ever know more than now. The ebb and flow of scientific knowledge and of civilization which is evident within historical times does not seem to

have struck him as a possible explanation of a similar ebb and flow in spiritual matters.

With regard to scientific knowledge his position is that of the layman who has no conception of the amount of faith and hypothesis exercised by the actual scientific worker; and this to a large extent increases his difficulties in dealing with his perplexities.

Mr. Stutchbury's desire is to see a synthetic religion founded on the beliefs common to the chief religions of the world, and he summarises such a common belief thus: "We can worship Him, idealised as a personification of Truth, Goodness, and Beauty, not with lips alone, but with heart and mind and deed—a sufficient basis for a universal religion tending to the love of God and man." He says: "Might not religion in these days be broadly and practically defined as worship by body, soul and spirit of the highest ideals of excellence?" and he quotes a late Hebrew prophet's words: "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

In such a religion there would certainly be little left specifically "Christian". Nevertheless the author expresses his belief in the future of the Church of England, if only she will throw off what he calls the excrescences due to the ignorance of those who drew up her formularies 1,500 years ago and to the superstition of the Middle Ages. He also considers that it is necessary for her to continue as a State church.

This book is very interesting for the author's difficulties are those of thousands within the British Empire to-day, and a perusal of this book should be most valuable to those lecturers whose aim is to give the bread of life to the hungry. One can imagine that the liberty to be found within the Liberal Catholic Church, and the outlook on the past of *Esoteric Christianity*, and of *The Christian Creed* would be of service to those who share the author's difficulties.

E. J. H.

Religious Conversion, A Bio-psychological Study, by Sante de Sanctis. (Kegan Paul, London. Price 12s. 6d.)

Prof. Sante de Sanctis, of the University of Rome, has done the world of intelligent religion a distinct service in bringing out this very readable book. The translator, Helen Augur, also deserves our thanks, for the book does not read like a mere translation.

Every chapter is readable, but the most noticeable contribution to Religion and the world of Occultism, is Chapter V, *Sublimation*.

This most difficult subject is given a most searching analysis and sympathetic treatment. "Sublimation" deals with the displacement or transference of affective energy to a second or "substitute" object. In general this is from one idea of God to a newer or better one. In some cases, from the negation of God to a recognition of Deity, in some form. In all cases the affectional, the passionate, nature of the human being is stirred and concentrated on the new object.

There is the deeper transfer also, where the love nature in its entirety, from the love of the senses up to the highest known to man, becomes one great flame of devotion, and the animal passion ceases to manifest. This comes by training, by will-power and perseverance, and is generally a process covering a considerable period of time.

This is an everyday teaching in all the religions, and a *sine-quanon* in most schools of Occultism, in all lands and in all ages. To find it fairly grasped and studied, and scientifically analysed is refreshing; later Prof. de Sanctis deals with Voluntary Sublimation. With great acumen he shows the inadequacy of Freud, and shows the real man of Will at work on the changing of his powers into other and self-chosen channels. The stages are all well recognised, not only from brute to man, but from man to super-man. Prof. de Sanctis is at home with the Saints, and therefore also with the point of view of the Yogi, he therefore also shows familiarity with the theory and practice of the actual practitioners of the process. There is not space to discuss every step of the way, but it is all carefully worked out and much correlated that would be beyond the power of the ordinary student to collect.

The third part of this chapter is devoted to the Physiology of Sublimation, and that too is full of valuable hints to those who turn too soon to drastic asceticism and precipitate efforts to suppress the biologic evidences before the mental and spiritual currents of the Fire of Creation have been turned upwards.

Of course the clairvoyant and the Occultist will have other words for "projections" and "identifications" and many other terms and phrases, but nevertheless many should find the book most interesting. Our learned friend will find also much to enlighten him as to different stages of spiritual power if he were to apply Reincarnation as a "working hypothesis".

Should Such a Faith Offend?, by the Bishop of Birmingham, (Hodder & Stoughton, London. Price 7s. 6d.)

What can a Theosophist make out of such a book; it is full of thought, and by a notable in his sphere; but one wonders what it leads to. Is that all that a notable Christian can offer in this twentieth century? To-day there is a vast amount of experiential religion, true contact with higher planes of consciousness, actual, and therefore scientific, mystic touch with what in this book is still theory, still hearsay. Not only is any higher plane of experience untouched, it is even distasteful, ignored. Matters of wide experience, like re-birth, are actually dismissed with a word, as beneath contempt.

The book is of no value to the mystic, the dreamer, the healer, the occultist. No one who has tasted the reality of contact with higher or other phases of being, and other realms of matter, will find here the touch of a fellow-traveller in the realms of Light. That this "matter" that we walk in, talk in and breathe in, is too a "Realm of Light," seems to have missed the venerable Bishop's attention. As evidence of a strange intellectualism, of a word-realm in which words are the facts, not names of facts, the book is worthy of study.

The book successfully defends Free-will, turns down determinism, and in many smaller points is fully modern, and even progressive. But when we read; "Pantheism and magical sacramentalism are the twin dangers, within and without, against which, in loyalty to Christ, we must struggle," we see the lack of the scientific spirit of investigation. When we read later: "Magic is irrational, absurd," then we see that the author has made no study of it second-hand, to say nothing of an experiment or two in healing, suggestion, or simple amulet-making. Did the good Bishop ever bless a cross to be worn by a believer? That act is an act of magic. If he as Bishop can "give his angels charge over thee" why deny the power to the Christ, in the sacrament? It is too late in the scientific age to deny what even the trained scientist is doing, (*vide Psychoanalysis*) to say nothing of the avowed student of the Mysteries, in all the religions of the world.

The mysteries are coming to their own. Is not the Christ of the new age with us? Is He not giving the sign, as of old? Is He not again the iconoclast, the breaker of forms?

Let us respectfully suggest to the Bishop a study of Theosophy, and a few experiments in actual self-study. The God of Nature is mighty and will prevail even in this his footstool.

A. F. KNUDSEN

Tantrarāja Tantra, Part II, edited by M. Sadashiva Mishra. (Sanskrit Press Depository, Calcutta; Luzac & Co., London. Price Rs. 8.)

This valuable book is the twelfth volume of the Tantric texts edited by Arthur Avalon. India owes a debt of deep gratitude to this great scholar, the great authority on Tantric literature, the friend of India and the admirer of Indian civilisation. But for his efforts, this branch of Hindu civilisation would still have remained an unexplored desert.

The first part appeared as Volume VIII of the series, with a very elaborate commentary by Subhagananda Natha. This second part contains the chapters XIX to XXXVI, with the commentary. The subject matter is very abstruse, and the language is very technical. Even to a Sanskrit scholar, the book is very difficult. But the general editor of the series gives a summary in English.

The Tantric religion is a peculiar form of religion, full of allegories and symbols, and it will appeal only to those who are inclined towards ceremonials and rituals, and who believe in symbolism. Every sound uttered, every movement, every gesture, every line and curve has a significance.

The subject deserves close study.

Sāṃkhya Philosophy of Kapila, by J. M. Lawl. (Orpheus Publishing House, Edinburgh.)

This is a word for word translation and a running commentary in English of the Sāṃkhya Sūtras of Kapila. The Sāṃkhya Philosophy is a purely rational philosophical system, and concerned with only that aspect of Reality which comes within the scope of reason. God and Revelation are outside the scope of this system, though it does not deny them. This purely rational aspect of the philosophy is dealt with in these Sūtras of Kapila. In the Epics, the same philosophy is dealt with in a theistic garb.

The Sūtras are explained by the author in a very simple way, and every one can understand the explanation. It is really a very valuable contribution to the study of Indian Philosophy.

Aitareya Upanishad: (The Ramakrishna Math, Mylapore, Madras. Price As. 6.)

This small book of a little over forty pages contains the Sanskrit text of the Aitareya Upanishad, with a word for word literal translation, a free paraphrase in English and explanations and Comments. This book belongs to the Upanishad Series by Swami Sarvananda of

the Ramakrishna Mission. The translation is accurate, the explanations are lucid and the Comments and criticisms searching and scholarly. The book will be a great aid to those who want to understand the spirit of the Upanishad.

C. KUNHAN RAJA

The Christ of the Aryan Road, by the Senior Tutor. (The C. W. Daniel Company, London. Price 3s. 6d.)

The preface to this valuable booklet indicates that the contents are a synopsis of lectures given to University Students of Comparative religion, philosophy and science.

These lectures strongly mark the broader outlook of the present day, they point to traces of an underlying Plan in evolution and encourage us all to help forward the advance of the Aryan race and of all other races that contact it.

It is cheering that such lectures are given at Universities. May they prove useful to many.

B.

Life's Supreme Mystery or The Greatest Thing in Existence, written down by Annie Pitt. (L. N. Fowler & Co., London. Price 3s. 6d.)

The matter contained in this book is said to be received and written down by Annie Pitt. It is stated in the foreword that "members of the Love Circle," i.e., "souls passed from the earth-life" wish to give a helpful epistle on Spiritualism and they try to do this by means of a medium. Certain of their experiences and thoughts are given in the seven chapters which make up this book.

The Divine Law of the Sabbath, by A. M. Curtis. (L. N. Fowler & Co., London. Price 2s. 6d.)

The writer hopes that the publication of these notes of lectures given in London may lead many to a deeper study of the Sabbath Law and its benefits as set forth in the five books of Moses. A summary is given of the characteristics of the Sabbath in the Pentateuch, each of which is interpreted with reference to different texts.

Duality Eternal. (Edson Ltd., London. Price 3s.)

This booklet contains the story of a few past lives of Twin Egos, from mineral onwards. The Preface gives an interpretation of "reincarnation" and "twin-souls".

Sacramental Truth, by Recorder. (The C. W. Daniel Company, London. Price 6d.)

This Pamphlet is written by a lay member of the Church of England as offering a "a solution of the World-problems . . . of which the Church is taking but little account".

N.

Problems in Co-education, by Basil L. Gimson, B.Sc. (The New Education Fellowship, London. Price 6d.)

Another book from Bedales, whence we get so much. This booklet is very short, but sums up the experience and the methods of this well-known school. It is invaluable for the parent or teacher who has a problem, a difficult child. The book is the full paper read at the Locarno Conference on New Education, 1927, and covers the whole field of Co-education.

Economic Righteousness, by Archibald Stewart, C.A. (The C. W. Daniel Co., London. Price 4d. net.)

A leaflet, sixteen pages only, yet calling attention to the impossibility of the present system, and showing a way out that we all could follow, and thus help inaugurate the New Civilisation. A need exists for many such books, for no one is the last word.

Diet in Health and Disease, by Dorothea Hyams. (The C. W. Daniel Co., London. Price 6d.)

A very short, clear exposition of the needs of the body, the value of vitamine-bearing foods, the proper proportions of starch, oil, etc., for each meal. A valuable hand-book for those who would keep well, and for those changing to a vegetarian diet.

K.

Dasara in Mysore, by James H. Cousins, D.Lit. (The Wesleyan Mission Press, Mysore.)

The compiler of this booklet says in the preface that it "has been prepared with a view to giving visitors to whom the festival of Dasara is a new experience some idea of the religious, philosophical and historical elements that are involved in the occasion beyond its externals of ceremonial, pageantry and hospitality".

Several illustrations are given, a pleasant reminder for those who have seen, a preparation for those who have not yet seen. The text given will help to understand. Every one going to Mysore should read this booklet.

L.

Triveni. A Journal of the Indian Renaissance. A two-monthly magazine, edited by K. Ramakotiswara Rao, B.A., B.L. (Malabari House, Vepery, Madras. Annual Subscription Rs. 6. Post free.)

India is a land of ephemeral publications, but we trust that fortune will be kind to this new venture in journalism, for it is one of the first, if not the first, magazine that can lie beside the best of any part of the world with credit. Shape, quantity, paper, type, cover are all at the highest possible, and the contents are of equal attractiveness and importance. Problems of vital importance to India are well presented, and there are dignified and well illustrated articles on the arts and literature of India.

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Adyar
10th March, 1928

A. SCHWARZ,
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	RS.	A.	P.
Collections per Dr. A. Besant	1,236	0	0
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For Food Fund	4	4	0
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Adyar

10th March, 1928

A. SCHWARZ,

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Location	Name of Lodge	Date of Issue of Charter
Atlantic City, U.S.A.	Atlantic City Lodge	18-10-1927
Davenport, U.S.A.	Davenport "	9-11-1927
Mobile, U.S.A.	Alcyone "	1-12-1927
Penugonda, India	Sri Krishna "	16-12-1927
Achanta, India	Rameswaraswamy Lodge	16-12-1927
West Palm Beach, U.S.A.	Palm Beach Lodge	3-1-1928
Lausanne, Switzerland	Yoga Lodge	8-1-1928
London, England	City Women's Lodge	17-1-1928
*Basrah, Mesopotamia	Basrah Lodge	7-2-1928

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England	Hampstead Garden Suburb Lodge	21-1-1928

Adyar

9th March, 1928

J. R. ARIA,

Recording Secretary, T.S.

* This Lodge is attached to the Indian Section.

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Adyar
10th April, 1928

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Galveston, U.S.A.	... Galveston "	... 3-1-1928
*Athens, Greece	... Maitreya "	... 3-1-1928
Ojai, Calif., U.S.A.	... Oaks "	... 3-2-1928
Erie, Penn., U.S.A.	... Erie "	... 8-2-1928
Los Angeles, Calif., U.S.A.	... Brentwood " Lodge	... 8-2-1928
Tujunga, Calif., U.S.A.	... Peyton "	... 8-2-1928
Peterborough, England	... Peterborough " Lodge	... 13-2-1928
		... 3-3-1928

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Stoke-on-Trent, England	... Stoke-on-Trent Lodge	... Jan., 1928
Hemswell, England	... Hemswell and Harpswell Lodge	... 10-2-1928

Adyar

10th April, 1928

J. R. ARIA,

Recording Secretary, T.S.

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THE THEOSOPHICAL SOCIETY

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ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
T.S. in England, 10% of Dues, December, 1927 to February, 1928, £82-16-0	1096	6	0
Lt. Col. L. Peacocke, London, per 1928, £1-1-0	13	14	6
Canadian Theosophical Federation, Vancouver, 12 Diploma Fees, and Dues of 9 members, per 1927-28, £1-6-7	17	8	0
Mr. E. E. Power, Entrance Fee and dues, per 1928	15	0	0
T.S. in U.S.A., Annual Dues, 1928	45	8	0

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T.S. in Austria, £2-17-11	38	4	5
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Ahmedabad Lodge, T.S.	2	8	0
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10th May, 1928

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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Cape Town, South Africa	... The Southern Cross Lodge, T.S.	... 11-2-1928
Abrama, Guzerat, India	... Vasant Lodge, T.S.	... 14-2-1928
Durban, South Africa	... St. Alban " "	... 31-3-1928

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Troy, N.Y., U.S.A.	... Troy Lodge, T.S.	... 25-2-1928
Lake Charles, U.S.A.	... Lake Charles Lodge, T.S.	... 27-2-1928

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10th May, 1928

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Recording Secretary, T.S.

1928

SUPPLEMENT TO THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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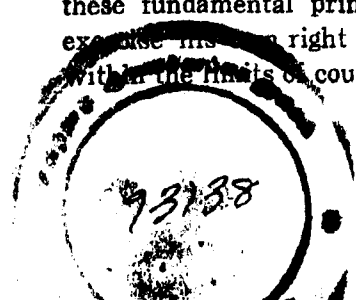
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